

CHILD STUDY

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HEADLINES

What faiths can we uphold for our children? In a changed and changing world, what ideals and concepts survive, and how may we build new ones to replace those we have lost? This issue of CHILD STUDY attempts to answer these questions.



A number of well-known writers on youth and the family have contributed: Frederic Ernst, Associate Superintendent of Schools of the City of New York, in charge of high schools; Anna W. M. Wolf, head of the Family Guidance and Consultation Service of the Child Study Association; Margaret Mead, Assistant Curator of Ethnology, American Museum of Natural History; Helen Steers Burgess, Vice-President of the Child Study Association and Chairman of its Pamphlet Committee; and Pearl S. Buck, author and lecturer. The current article is part of Miss Buck's new book, "Of Men and Women," to be published in May by the John Day Company.

Science Contributes' author is Hilde Bruch, M.D., Instructor in the Department of Pediatrics, College of Physicians and Surgeons, Columbia University, and Assistant Pediatrician to the Babies Hospital and Vanderbilt Clinic.



"Children Playing" will be the subject of the Summer issue, and the discussion will cover the whole age range of play in childhood, including practical suggestions for play equipment, toys, and trips for children.



EDITORIAL

"IDEALS" AND "FAITH"—these may seem strange words to be using in a world frantic and war-torn, a world in which mere survival becomes a paramount question for individuals and nations. Yet survival itself may depend upon these very possessions—ideals and faith. This is the time we need them most.

We in America have for so long taken for granted the greatness of our broad land and its dedication to democratic ideals, that we have neglected to make this faith and these ideals either visible or audible to our children. Secure in our blessings we have failed to give our children this same security. Instead of being proud, we have been critical and restrained, and in our very zealotry for "truth" we have failed to give our young people a sense of the magnificence of their heritage.

How shall we find a way to revitalize for them this faith in the greatness of the country that is theirs and ours? If we are to defend it we must both know what it is we are defending. How make them know that while much is still amiss in America, even in Democracy itself, there is also much that is great and good, much to inspire love and devotion. We must help them to *know* their country and its many facets of life, for only with knowledge will they grow in understanding and love.

"Out of the cheating, out of the shouting
Out of the murders and lynching
Out of windbags, the patriotic spouting
Out of uncertainty and doubting
Out of the carpet bag and the brass spitoon
It will come again—
Our marching song will come again
Simple as a hit tune
Deep as our valleys
High as our mountains
Strong as the people who made it
For I have always believed it
And I believe it now
And you know who I am—
America!"

—from *Ballad for Americans* *

—Text by John Latouche
Music by Earl Robinson

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The Real Triangle of Life*

By PEARL S. BUCK

THE eternal triangle of life is not the two women and a man nor the two men and a woman which novels and plays hold dear as the material of plot. The real triangle is made up of three equal sides, and they are man, woman and child. And the perfect equilibrium of these three as individuals and the balance in their relation to each other makes up the true stuff of human life. It is a triangle in which all human beings are involved in one of the three ways at least, and usually in more than one. It is rare that the triangle is perfectly equilateral. More often one side is long and strong, and one other short and weak, and then the triangle is an inharmonious thing. Sometimes two lines of it are equal, and the connecting third is dwarfed by them and it is still inharmonious. And yet the triangle of man, woman and child ought to be equilateral, for only when it is are these three complete as individuals and complete as a whole.

Bearing in mind, then, this triangle as the symbol of what should be the ideal relationship of the three basic creatures of human life, let us consider for a while what is to be discovered about the pattern they do form in that place which they make together—the home.

The American home is not like the home in any other country. It is still a pioneer home—a relic of days when the adventurous man and woman left the settlement and pushed into the wilderness. The ability to be solitary and independent and resourceful and self-sufficient were necessary for the pioneer home, and these qualities inevitably developed. And since the pioneer became a symbol of Americanism, his home became the ideal American home. To go out for one's self, to build for one's own, became American virtues—and fine virtues they are, and not to be lost.

But it is necessary to question whether or not the pioneer home fits our no-longer-pioneer times. The last ten years have shown us that with the best will in the world even well-trained young men cannot go out and find a place for themselves and their families. We have come to the place that other older nations

have reached, of having to adjust our human beings and even their ideals to the times.

It seems to me that the real problem of the American home today is entirely comprehended in this lack of adjustment between its pioneer form and the no longer pioneer times. For of the three—man and child have proceeded with the times, but woman has not, and today the home is peculiarly hers. Industrial development has taken man out of the home. His workshop is no longer there, but in a place not only physically remote but spiritually remote from woman. She used to know, and so to some extent share, what man did when he cleared land, cut down trees or worked at forge and harness and tavern. But now she does not share—she does not even know what man does. She remains in the pioneer age and is today a creature peculiarly alone.

Now even her child has been taken from her by the change of times. The child used to be her job, in addition to all her work of keeping the home, preparing food and clothing. She used to teach him how to read and write, and always supplemented, as far as she was able, the inadequate pioneer schools. But the schools are no longer pioneer, and the child has moved with the school. He leaves the home at the age of six or earlier, compulsorily, and from then on is returned to his mother only for a few of the waking hours.

When women say, therefore, that their place today is in the home, it is a lonely place. The average American woman in the home of average income is far too much alone. It is, I think, a devastating loneliness. For she was once a part of her world, and if it was a world of wilderness still man and child were with her, and together they made a comforting, companionable unit. But now she has not that companionship. She listens to as much as they will tell her; she reads as much as she is inclined; she potters about on the fringe of the world—which really goes on without her—and comforts herself by having a good hot dinner ready at night, anyway. It is not enough. The feeling one has after coming to know American women is that they are starving at their sources. And the sources of woman are man and child, as she is a part of their sources.

* From a forthcoming book, "Of Men and Women." The John Day Company. Copyright by Pearl S. Buck.

Let me quote from a letter just received from an American woman, a college professor's wife. She says, "To those of us who have thought a good deal about woman's plight, it has become a truism that the work which made woman a productive force and gave her a feeling of importance has been taken from the home. But the average woman does not realize this. She cannot understand why her housewifely state is not socially satisfying, and consequently, along with her restlessness, goes a destructive sense of guilt."

I believe this woman is right. For the quality of American woman is high. She is intelligent natively; she has higher education on the average than woman has in any other country. She has, unless she stifles it with tradition, a sensitive conscience. She wants to be of use and to use her powers. But having been left behind, she does not know what to do. She is not able to make even her home a part of the changing times. She struggles to keep it traditional; the place of shelter and refuge it once had to be in the wilderness instead of part of the world, as it now should be.

That early American home was the center of civilization, the only seat of learning, the one resource of the humanities, and to woman the man and child looked for spiritual comfort and counsel. But now civilization and learning and the humanities as well as the livelihood are found outside the home, and more serious to woman even than the removal of the need for her physical labor is the fact that she is no longer the spiritual and moral influence she was once to man and child in the home. A woman cannot be a source of spiritual power to those two who live apart from her in a vivid, changing world. Their problems are not hers. There is not time to tell her over again all that they have lived in the hours while they have been away from her. If woman is to recapture the lost companionship with man and child she must once more forget herself, as she did in the old pioneer days, and follow them into the world.

I stress woman, thus, because I believe her situation is the main root of the problem in the American home today. Her restlessness and loneliness, whether she is aware of it or not, is an irritant in the home. In loneliness she puts forth appeals, in one way or another, for companionship from these two. They are, according to their natures, either irked or oppressed by these appeals. And yet she has been alone all day. Of course no one except herself is to blame that she has been alone and

lonely. But she does not see that, either. And yet, so good an intelligence has this woman—so fine an honesty and swift an energy—that I am convinced that if she can just be brought to see what her true situation has become she will come out of it at any cost to herself.

The American woman has grown into certain mistakes. She has, for instance, grown into the mistake of accepting her separation from men. A young married woman said to me the other day, "We have just come to take it for granted that we are married to perpetually tired men. The competition is so fearful these days that it takes all of our men's time just to make a living."

She looked so plump, so healthy, so little tired, that I could not forbear saying, "But why don't you work, too, so he isn't so tired, and so that you can enjoy each other."

She said, laughing, "Oh, well, it seems as though everything were organized the way it is—it's hard to change things."

If this is the spirit of many American women, then, of course, they will simply drift into further segregation and into real uselessness, and end in some future age in harems and zenanas, and our civilization will be degenerate and ended, and democracy dead. For no country is a true democracy whose women have not an equal share in life with men, and no country can hope to be a democracy whose women do not even want that share.

BUT I cannot believe that this is the spirit of many American women. The pioneer blood in them cannot be so dead. For the pioneer was willing to leave all he knew and go out and build the world he wanted. Change did not frighten him. There must be women in our country of spirit enough to want to grow with the nation and to stay beside man as he struggles to build. If there are not, then I say that the average woman in the home is the weakest link in American democracy, that she drags at the man and hampers the child by her very love and devotion to them, if that love and devotion is not great enough, not intelligent enough, to comprehend the necessity of sharing their lives with them outside the home as well as the few precious hours within it.

But who can help her to see this? Women must help her—exceptional, not-average women, who as individuals have forged ahead for themselves. These women do not and have not given sufficient thought to the plight of the average woman, who because she has not their special gifts has not had their

peculiar means for progress with the times. I regard with alarm the distance between the comparatively few exceptional women in the United States and the average woman. It is not the proportion that is alarming, but the distance between them. The exceptional woman is too often selfish and contemptuous in her attitude toward other women, too eager to prove that she herself is as competent and able as a man. But she should not forget that she is a woman, and that only as all women progress will the nation benefit by the exceptional woman.

Let us not forget that exceptional women had achieved very high place in Germany, and that even in the Reichstag itself there were over forty women members. Yet today woman has been freshly degraded in Germany, in spite of the relatively high achievements of exceptional women, and for the sole reason that the mass of women were so far behind them.

With the atmosphere of fascism everywhere in the world we cannot hope to escape it entirely in our country. We are not escaping it. It is not meaningless that within recent months columnists have spoken with new contempt against women, that important opinion-forming magazines have published leading articles which cast slurs on women, and will not allow answers to those articles, that best-selling books have devoted pages to contemptuous estimate of women. It means that there is an opinion here about women which, in a favorable atmosphere, will crystallize against her and degrade her as surely as she has been degraded in Germany, and the possibility of developing democracy will end when that happens. And the cause for such opinion will be the same here as in Germany, that women in the home, particularly, are, as a whole, so inconsequential except for breeding, so useless outside of the menial tasks of home, that the conclusions of those impatient with them will be: let all women go back to cooking and having children—the only things they seem fitted to do. At such a time the exceptional woman cannot help woman any more here than she did in Germany, but with her will be degraded. The average American home woman ought now to be awakened and stimulated and urged—frightened if need be—into becoming aware of herself and of what she has allowed the world to become because she has not stayed a part of it.

BUT American men are not German men—at least not all of them. American men have been reared in the democratic tradition. It is my conviction

that the more intelligent an American man is, the more troubled he is by the present relationship between man and woman. He would like to have woman more intelligent and more responsible, but he does not know how to get her to want to be.

The way he can help her is by demanding more of her. And where he must demand more of her is first and most in the home. Any American man who marries a vigorous, alert, well-educated girl, a girl eager and anxious to make a success of herself and of wifehood and motherhood, and lets her become the average woman she too often becomes, is equally to blame with her. For woman is pathetically eager for man's approval, and far more than she should she patterns herself to his wish. I do not excuse man in his vanity about supporting his wife and paying all the bills from fear of what people will think of him if she works outside the home, or in giving so little of his real self to his marriage and his home. Man seldom helps woman. He is lacking in responsibility toward marriage itself.

And yet now he must help woman. It has suddenly become urgent that he do so, for unless he does he will lose woman altogether in the slave she will become and has become when democracy changes overnight into fascism. If American men value democracy, let them look to other things besides fifth columnists and pro-Nazi sympathizers. A greater threat to democracy than these lies in the way men think about women, in their ignorance of her true female nature, in their carelessness of her development, in their contempt of her great abilities, in their ignorance of her much-needed and now almost entirely lacking influence in the affairs of nation and world. Until woman contributes her share to life, we shall not find the balance which will conserve life and improve life conditions. We shall have no peace until men and women work together outside as well as inside the home, not because either is superior, but because life is designed on that balance and evil results when the balance between the sexes is lost. It is not meaningless that the dictators have risen in countries where woman is subject.

I MIGHT, in discussing this matter of the man, woman and child in their relationships as individuals and as a unit in the home, bring to your attention many incidents and examples and issues. I have chosen rather to go to what I consider the deepest source of all the problems of adjustment between these three. It is a pulling and hauling between different ages, the mediævalism of woman and the

modernity of man. Between them is the child, emotionally pulled back by the mother, intellectually hauled forward by the father. How can we expect him to be an harmonious being? The average young American is not harmonious in himself. He is dazed, uncertain whether to be progressive or reactionary, his fine character and true idealism destroyed by this uncertainty, and he is bewildered as to its causes. And within her own self woman is both mediæval and modern, and thus torn again. She is educated to be modern and then put back into traditional life. And man is full of impatience with her, not understanding why or what is the matter with her or what it is in God's name she wants, when it seems to him he is a sacrifice already to her whims—as too often indeed he is. He must realize that she does not know what she wants and he has to open her eyes to herself.

Yet how can he? All of his education has been away from her and not toward her or for her as it ought to have been. Men and women ought to be specifically educated for each other, to share each other's whole lives and so make life whole for both. We shall not achieve any sort of harmony between man and woman until we give them mutual knowledge of the world and of each other out of which real understanding can come.

I BELIEVE that boys and girls should be given the same body of knowledge for their mutual possession if men and women are to enjoy each other and be worthy of mutual respect as citizens of a democracy. Men should not be educated for work as a matter of course and women for the home as a matter of course. Both should be educated for work and home alike. They should be given two kinds of knowledge: that which is common to both, such as the sciences and techniques of arts and professions and government—every sort of work. Then they should be given the fullest instruction about themselves, not separately but together. All that we know about men and women, their similarities and their unlikeness, should be taught to boys and girls, so that everything is common to them—all knowledge, all purpose, all possible equipment for life to be carried on together, not one inside and one outside the walls of a house. For what the world needs today is the work that women have not done in industrial development, in national government, in international relations. Men have clearly demonstrated that they have gone as far as they can without women outside the home. And within the home women have gone as far as they can without men.

Nowhere in the world is the family of so little importance as it is here and now in our own country. The home we have now is an anachronism, a relic of pioneer times that are gone. It will be of less and less importance until men and women bring every member of it together into a living relation with the world outside. The true American home is yet to be evolved. It must be made again by man and woman working together.

MEN and women, alike in so much, equal in ability, if not identical, are fundamentally different in their attitudes toward life. To woman life is an achievement in itself, an end to be conserved. She alone knows the cost of producing life and of conserving it with her care. When it is destroyed through bad economic conditions or wars, her work is destroyed, her biological being negated. Her strongest instincts are toward the preservation of life and the bettering of its conditions.

And these very female instincts are what the world needs today. The fact that wars continue to break out in ever-increasing fury shows the complete lack of appreciation of life as an end worth having in itself. For this women are responsible. By their continued retreat from those centers of energy where the affairs of the world are shaped and controlled, they have withdrawn from the world the possibilities of order, the betterment of conditions of human life, and, above all, the possibility of peace. I believe with whatever intelligence is mine that until the constructive instinct toward life which is primarily woman's is fully employed, not in the narrow confines of her home but in the affairs of nation and inter-nation, we shall have the sort of world we have today. Not because man is evil, or woman good, but because unless men and women work together, their instincts cooperating and supplementing each other, we shall have an ill-balanced world, full of maladjustments, individual and national.

In their own way men and women in China through the centuries made of home and world an harmonious whole, so that each was a part of the other, and passing from one to the other the individual was free from fear. It is now their problem again as their country changes in a new and changing world, to keep home and world still in the old harmony. In our own way we, too, men and women of America, must consider together how to build home again in this new and dangerous world. Men must no longer be irresponsible toward marriage and home, feeling

(Continued on page 93)

When Were You Born?

By MARGARET MEAD

IN BALI people cannot talk to each other, simply, spontaneously, without taking too much thought, as they can in America. When two strangers meet they have to address each other in the most circumspect and indirect language, and if there is to be any real conversation it is necessary for each to ask: "Where do you sit?" This is the idiomatic way of saying: "What is your caste?" Since people of different castes must use different words in addressing one another, even down to the prepositions and adverbs, it is vitally important for them to have this information.

In America today, when people meet who are not necessarily strangers to each other but merely are of different ages, there is a stiffness and a circumspectness which is not unlike the conversational sparring between strangers in Bali. The middle-aged walk around the young, the young stare distrustfully at the middle-aged; elderly people seem to have given up the struggle altogether. After a mixed age meeting, the parent generation go home to wring their hands and wonder what has got into these young people—have they no consciences, no moral sense, no ideals, no sense of devotion, no regard for what is happening in England, and so forth? Are they really another kind? Has the impact of these post-war years produced a new and monstrous generation without any sense of right and wrong?

Here the critical elders are likely to pause, give up the question altogether or go to some committee meeting which discusses ways in which the young can be "brought back," "brought to their senses," "brought into line." Those hours of stony-eyed and stony-hearted non-communion rest heavily in their memories. They feel estranged and cut off from their children, and especially from other people's children. In fact, much more from other people's children. Almost every anecdote about youth is told with a personnel drawn from other homes and very often from another class. The young people seem to feel the same way about this: "It's not our own parents so much. They aren't so bad. But *all those other people* who keep lecturing us all the time." The tie between parents and their own children, which should be the basis for understanding between all of the middle-aged and all of the young, is thus become a sort of

island of less misunderstanding, against which the conflict between the young and the middle-aged stands out, even more sharply stressed.

If one talks with any given set of intelligent parents, one finds some understanding of the dilemma of their own children. "Of course we brought him up to be a pacifist—and now he is one"; or "She heard all we said when the League of Nations failed—so what can you expect?"

There is no implication here that the particular son or daughter under discussion is lacking in a moral sense. It's only other people's children—known as "youth"—who seem to have this strange new alien character which is so frightening. And perhaps we have a clue here. Each individual set of parents knows that their children have a moral sense. They know how their children were reared; they know that they rewarded them with love and praise when they were good, and punished them, at least with a withdrawal of approval, when they were naughty. As they sit arguing with some eighteen-year-old advocate of what seems to them an indefensible foreign policy, a long line of curtain lectures—"Mother's very much disappointed in you, Ronald"; "I didn't think my son would do that"; "You won't get any allowance for a whole week"; "If you don't do your lessons you can't go to the movies"; "You have grieved me to the heart"—rise up to stand about the chair in which the youngster is sitting arguing so staunchly and so mistakenly, as they think. Of course these youngsters have a moral sense, of course they know the difference between right and wrong. Bred by parents who think right and wrong matter, under our American system of bringing up children, they can't think otherwise.

But then what is the matter? What has happened to communication between middle age and youth? If they both start with the same premises, why can't they talk together? Why do young people talk for hours without ever, as far as their elders can see, uttering a single "unselfish" statement or expressing a single "ideal"?

It is possible that if we added a phrase to our vocabulary and made it as obligatory as the Balinese "Where do you sit?" we might find a way to bridge this gap. If we insisted that in all mixed age groups it was obligatory to ask, "When were you born?" and

for the questioner to state, "I myself was born in 19—," we might focus attention upon the central problem, the need for communication across age lines. The first time it was tried of course people would stare and fidget, or perhaps resent the impertinence. Their first reaction would probably be: "What does it matter? Is this another trick to put young people in their places, or convict the old of reaction?" This gives a chance to explain, to bring out into the open the curious dilemma of our age, the fact that people of different ages simply can't communicate with each other at all; and not because of a difference in age, but because of differences in experience so startling that they almost obliterate the sympathy bred of long association within the same household.

When were you born? In 1893 so that you were just twenty-one in 1914? In 1900 so that you were eighteen when the war ended? In 1920 so that you are just twenty-one now? If you were born before 1900 the war of 1917 meant one thing to you; if you were born after 1900 but before 1920, it meant something quite different. During the last twenty years of violent social and economic upheaval, each age group has used different symbols to interpret the unbearable world situation to themselves. Words already old and meaningful to one group have been handed over as bright new counters to be minted in a totally different experience by their children. *Woodrow Wilson*, to one group, is a leader who gave them bright hopes, which although unrealized were still bright. When they discuss his failures with their children, bitter at the failure of the post-war world, the children accept the name as a label, and "Wilson idealism" becomes synonymous with failure. They strip the name of the hope that underlay and gave point to their parents' bitter use. To them it becomes a term of abuse, pure and simple. And later, when old and young talk together, the word *Wilson*, used by each, evokes such separate images that no understanding is possible.

Take the word *job*. To the parents a job was something you got when you finished school—the next step, a little grim, a little exciting, the end of carefree school days. A job was something you were going to get, bound to get, something that waited for you at the end of school, just as certainly as autumn follows summer. But job—to those born in 1914, 1915? Something that you might never get, something to be longed for and prayed for, to starve for and steal for, almost—a job. There weren't any. When these two generations talk together and the word *job* is used, how will they understand each other? Suppose the

issue is the draft—"A shame a fellow has to give up his job." To the elders this is arrant unpatriotic selfishness. To the young it is obvious sense. They find it strange that older people can see the sacrifice involved when married men with children must leave their families to go away in the defense service. Yet these same people don't see that any one should mind leaving a job. "Don't they know what a *job* means now, in the thinking of those born in 1915, 1916, 1917? Don't they know that just as among the ancients one was not a man until one had begotten a male child, so today one can't think of one's self as a full human being, without a job? We didn't say a guy wouldn't go because he had a job. We just said it was tough on him. We weren't saying anything they wouldn't say themselves about a man with kids. But gee—how they blew up!"

And so it goes. A statement made by one generation sounds completely different to the other generation. The same words don't mean the same thing, because they have taken their color from different periods in history. It isn't the youngsters who are different, it's the words they use. *Ideals*—in 1918 they were something to die for. *Ideals*—in 1941 they are camouflage used by those who want men to die. But to those born in 1918, just as much as to those who risked their lives in 1918, something is worth fighting for, something is worth dying for, something is worth living for, because it is right.

It would be an experiment worth trying in every meeting, in every group where an impasse in understanding develops, just to stop, state one's birth date, and then examine the important words of the discussion, words in terms of which the misunderstanding has arisen. France, Spain, jobs, ideals, "phony," California—for what types of moral or non-moral issues do they stand to each? For we may be sure, quite sure, that the next generation is at least as moral as we, and for the same reasons, because in all fundamentals it was brought up the same way. Having been brought up that way, they want to please their parents. However much they may appear to rebel, almost all of them wish to come to terms with those who gave them their moral standards. If a barrier of language intervenes, if the parents, shocked by what seem to them selfish, unidealistic phrases, turn away, this possible potential community of interest between generations may be really shattered for good, and the whole world be the poorer for it.

When were you born? I was born in . . . Because of this, the words we use mean different things to us who are essentially the same kind of people.

Character Education for Today's World*

By ANNA W. M. WOLF

WHAT can we give our children today that can possibly serve them in a world where moral values seem to have been defeated, in a world which also, it must be admitted, fails to welcome them with adequate opportunities for work and growth when they come of age? How can we educate them so that they may understand the meaning and value of justice, tolerance, culture, truth, freedom, and at the same time put enough iron into their souls to enable them to fight to preserve these things?

To many it looks as though we had been educating youth to appreciate and to enjoy civilization at the very moment when what they will need is the simple capacity to fight to save it. Young people are likely to discover, too, that saving it can only be done through a type of collective action that is alien to the individualistic habits of us all and through a belief in self-sacrifice which had, until recently, gone out of fashion. For the nation today the primary problem is how we can successfully defend the values that make life worth living without building a machine which by its very nature will destroy these values. The same applies to youth. How can they be helped to become strong? And strong in behalf of what?

The problem is not altogether new. Events in Europe have sharpened our sense of a need which has long been felt. In this "unbelieving world," perhaps just because it is an unbelieving world, parents have been realizing more and more acutely that the guideposts which served other generations for the character training of their children are gone, and we have not found new ones to take their places. Guideposts, of a sort, we must have—but *what* sort? Many have found that, for them, traditional religion, even traditional philosophy, has failed to meet the needs of contemporary life. For them, religious institutions and religious sanctions no longer speak in imperatives that have meaning in terms of today, or that issue a clear call to action.

Out of our doubts and searchings we have achieved for ourselves no abiding faiths but rather a detached and tentative viewing of all faith. This we have labelled "objectivity"—and this we have passed on to our children. And now we are aghast when, as it may sometimes seem to us, our children have no faiths to live by.

In our bewilderment we are apt to look back with something like regret to what seem to us now the secure and comfortable ways of past generations. We envy them their straightforward moral code by which right was right and wrong was wrong, and with which there was neither compromise nor uncertainty. Under that code men and women set their course toward sterner goals. Not "happiness" but the strength to do their duty was what they asked of life—for themselves and for their children. Would we not, perhaps, some of us ask now, regain the vigor and stamina of these forebears, and of their way of life, if we could but recapture these moral simplicities of the past?

But such a question is futile. We know that there can be no turning back to a state of mind that is outlived. Nor would most of us wish to do so. It is idle to hope that we may solve today's problems through attempts to revive a way of life that died for the very reason that it failed to serve contemporary needs. Not by retreat to a comfortable and comforting past but rather by a determination to find our own solutions for today's problems will we be able to work our way through the dilemmas confronting us today. We must look to today and tomorrow—not to yesterday—for the answers. When we do this we will find that whatever the weaknesses of our present way there are also definite strengths. We no longer tolerate, for example, the many varieties of cruelty and hypocrisy which once passed for "ideals," well concealed in sanctimonious devotion to duty. If today's passion for "facts" has made us skeptical of much in the realm of pure "belief" it has also made our insights keener and our thinking more fluid. Perhaps it is this very realism which seems to have robbed this generation of the capacity for feeling strongly and simply, for giving themselves vehemently to causes which appear righteous and imperative. There is need for shaping our rational thinking toward positive ends, for directing our greater knowledge toward action—not impotence.

For parents for whom the church and religion have been vital and satisfying forces, the answer is relatively simple. They will inevitably want to give to their children what has proved valid and substantial for them. They will introduce their children early to both the observances and the teachings of their par-

* From a forthcoming book, "A Parents' Manual." Simon & Schuster.

ticular creed, seeing to it that they are taught not only in church but at home also. But parents who have found no such answer for themselves with any religious group also continue to raise the question of what it is that they owe their children in spiritual nourishment. Should children be encouraged to attend church or Sunday school even when their parents have become indifferent? Does not religious belief give added weight to the demands of morality? Does a firm belief in an ever-present God infuse into those who have it a sense of peace and inner security which they are likely to need sorely?

These are the questions parents ask. In striving for an answer there are a great many who seize desperately on religion as though it were some sort of patent medicine. They take it or recommend it as a dose for spiritual sickness, and feel justified if it makes them feel a little better. The truth or falsity of the view of life offered by the religion in question they deem evidently of secondary importance. They do not seem to need to know whether this or that set of doctrines will stand scrutiny by a mature and honest mind; they want only to know whether it gives a rosier view of things. Devoid of the kind of pride which forces them to demand reality first and foremost, they make their choices without intellectual conscience. If illusions taste sweet in the mouth, they seem to say, then let us have illusions.

I confess that to me, at least, there seems something dangerously weakening in this approach to religion. It by no means includes all of religion's adherents; even today there are a few hardy mentalities who strive to bring all the intellectual forces at their disposal to the position which they hold to on religious matters. But I would venture the guess that we are not again likely to have a religion that plays a vital and imperative rôle in our lives unless a movement is born which widely enlists as it has in past centuries the most vigorous minds of our times. If it is ever to recover from its relative ineffectuality and live again, organized religion must achieve an accord with modern knowledge, modern social problems, and the requirements of the modern world, which it lacks today. Unless it meets these tests it can never really command us.

For these reasons, then, I would prefer to see parents ask whether religion offers truths that *they themselves* believe are fundamental and applicable before they set out to present religious teachings or encourage church affiliations for their children. Children are quick to find us out, and a child can hardly be expected to regard as essential what his parents are lukewarm about. Every Sunday school knows that the home's

attitude counts incalculably, and that it is the hardest task in the world to make religious teachings live unless they are backed up and sincerely practiced by parents at home.

Whatever our religious beliefs, or lack of them, all of us are descendents of some great religious tradition that has had an enormous effect on the culture in which we live. Whether we accept or definitely reject religion in our own homes, it is something that should be understood. We impoverish our children's cultural heritage if we limit their connection with these things to purely formal observance or if we let them grow up in ignorance of the meanings and practices of these religions and their holidays as celebrated through the ages. Whatever their failure, religions at their best have expressed man's highest hopes and should be understood both in expression and belief. It is of value, too, to know something of the religions of other peoples and races, though this can never take the place of a fuller understanding of the traditions of one's own people. To understand, however, involves more than intellectual "knowing"; it involves feelings and senses and first-hand emotional experience of the festivals and rituals as they have been practiced in home and church for centuries.

This does not of necessity mean a return to the old religions, to a church connection, or to systematic religious education; each home must make that choice for itself. It does mean that everyone needs not only inner convictions concerning spiritual values but also dramatic forms to give them expression. And further it is a reminder that parents cannot hope to give their children a sense of the importance of something if they themselves do not show that they regard it as important in all their relationships. If parents are spiritually empty, the chances are that their children will be too, and this emptiness will be handed from generation to generation until some great national calamity wakes us all from our troubled sleep.

CHILDREN do not need parents who dutifully send them to church or methodically instruct them in their duty; they need parents who themselves hold strong and passionate moral convictions. If these convictions are honestly thought out and sincerely felt, it will not matter whether they are religious, unreligious, or definitely anti-religious. It will not matter whether children at first only half understand them. The important thing is that children should grow up with parents who believe that there are some ways of life which for us today are better than others and that

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New Faiths for America

By FREDERIC ERNST

NOTHING can be accomplished without faith, without a profound belief in the value of what is being done. If anyone ever doubted the importance of faith, the events of the last twelve months must have dispelled that doubt. We have any number of examples of morale enabling weak forces to prevail against stronger ones. England's heroic resistance has been possible, not because of the superiority of her armed forces, but because of the faith of all classes that the English way of life is worth preserving.

The United States has embarked upon a tremendous defense program. We know, or should know, however, that this great effort can succeed and, more important, that the defense of America, for which this program is intended, can succeed only if people of all classes and groups have faith in the way of life which is to be defended. In the last analysis, the success of America in defending democracy will depend not on the billions of dollars expended, not on bombers or battleships, but on the will of her people to keep this democracy alive.

What is this faith in democracy that is so essential? In my opinion, it is faith in democracy not as a perfect thing, not as something complete and static, but as something developing and growing, and constantly adapting itself to changing conditions. It is a faith based on the belief not that we have made no mistakes or that we have solved all our problems, but that we have in our hands the means of solving them.

How can we develop this faith in democracy and in America as the exponent of democracy? What part have the schools to play in this development? The schools cannot, of course, accomplish the results alone. They cannot develop a philosophy which is radically different from that of the community of which they are a part. They cannot instill faith in democracy when powerful groups in the community or in the nation are using methods to accomplish their own ends which make a mockery of democratic ideals. The schools, however, should not use this as an excuse for not doing the important part they *can* do. I am not one of the pessimists who believe that most of the young people now in school and college are the dupes of propaganda, unpatriotic, cynical, and selfish, immune to any appeal of idealism. I am sure that, on the whole, young people today know much more

about what is going on in the world and are much more concerned with their part in it than most older generations were at their age. I do think, however, that many of them fail to realize how serious the present situation is; how important the implications of it are for them. Whatever the outcome of the present European struggle the real victory for democracy will not be won in any one battle or series of battles, but in a long series of decisions on many questions over a long period of years, and it is the boys and girls now in school who will be called upon to make these decisions.

Two points of view have been put forward as to how we may develop in our children this faith in democracy, this unity of purpose which is so necessary if the United States is to realize its potentialities. One is that we must, in order to develop and carry on propaganda for democracy in the schools, copy the dictators and indoctrinate the things that we think pupils should believe. We must suppress ruthlessly all opposition and all expression of contrary opinion. The other point of view, which seems to me equally extreme, is that we need do nothing in particular, that we have been teaching democracy for years and that efforts which seemed successful when democracy was unchallenged will still be effective. The outcome most to be desired, according to proponents of this point of view, is the open mind.

I cannot agree with either of these points of view. If we are to defend democracy by adopting totalitarian methods, we have lost the battle before we begin. I do not see how we can develop a faith in democracy by methods which deny the freedom of thought and discussion which are the essentials of democracy. Moreover, in spite of the examples of Germany and Russia, I distrust the efficacy of a program of indoctrination to develop an enduring faith in anything. On the other hand, I do not believe that we can solve our present problems merely by developing open-mindedness on the part of our pupils. Such teaching has left pupils with nothing more than the idea that there is much to be said on both sides. It has failed to develop in them the realization that they must sometimes make up their minds before all the evidence is in; that action is sometimes necessary even at the risk of mistakes. It is possible to allow freedom of discussion in the classroom, to see that all points of

view are presented, and at the same time to lead pupils to see that debate cannot be endless, that discussion should result in opinions and action on opinions.

It is charged that teachers of an earlier generation gave too idealized a picture of the past of America and its accomplishments, and there is much truth in these charges. We of that generation were taught that our country had never been wrong and the conclusion was too easily drawn that it never could be. We shared the common belief that progress was inevitable and that the universal acceptance of democracy was merely a matter of a slow but easy process of education. The generation that followed the World War, disillusioned by its failure to fulfill democratic promises, cynical of the possibilities that democracy offered, turned to "debunking" as a method of writing and teaching history. A picture of America resulted which, because of its emphasis on our failures, was just as distorted as the earlier one.

Today, many critics, disturbed by what they believe to be the cynicism and lack of idealism in large groups of our population, are demanding that we put an end to all "debunking" and go back to what may be called the "spread-eagle" method of teaching history. It seems to me that both the "debunkers" and their critics ignore the essential of all sound history teaching, which is that history should endeavor to tell the truth. An honest survey of our history will reveal much that we would like to forget, but it will also reveal much of which we can all be proud and, what is more important, it can and should develop the conviction that mistakes can be corrected and that real progress has been made and is still being made. We want, above all things, to avoid developing cynicism among our pupils; that is, the feeling that things are wrong and there is nothing to be done about it. But just as surely we must avoid developing an unrealistic optimism—that things will work out all right in the end whether we do anything or not. What we want to develop is a critical point of view—some things may be wrong but they can be changed.

The problem of developing a faith in democracy through critical thinking is complicated by the fact that we are living in an age of propaganda. On all sides we are surrounded by groups who make use of books, newspapers, magazines, the radio and the motion pictures to persuade us to do something, or think something, not because it is necessarily the truth, but because it is to their advantage to have us think or act this way. There are those who believe it to be the duty of the schools to protect pupils against propaganda by excluding everything that is propagandist

in nature from the schools. Strangely enough, it is often the same people who preach that the schools must indoctrinate democracy—that is, expose pupils only to their own particular brand of propaganda. It would seem obvious that we cannot insulate pupils against propaganda, however successful we may be in excluding it from the classroom, for pupils are in the school but a brief part of the day and are not immune to ideas which they meet outside the classroom. It would seem that the schools can deal with the menace of propaganda only by teaching pupils to be aware of it and to be able to evaluate it; in other words, to adopt a critical attitude toward all sources of information. Many teachers are attempting to do this, but here again there is a danger—we must avoid developing in pupils the conviction that, since everything is propaganda, it is impossible to know the truth, and that, therefore, they have no obligation to make up their minds on controversial questions.

If pupils in the schools are to develop a sound and enduring faith in democracy, we must face the challenge of totalitarianism squarely. We cannot develop this faith in democracy merely by exhortation or by denunciation of dictatorship. We cannot develop this faith by ignoring the weaknesses of democracy. We can do it only by giving pupils definite knowledge as to what democracy really means and of the possibilities which democracy offers as a solution to our problems. In the long run, democracy must justify itself by results. It must justify itself by showing that it offers the average boy and girl a better chance for a full and happy life than do the totalitarians.

We cannot meet the challenge of totalitarianism unless we give young people the hope of obtaining by democratic means the things which the people of the dictatorships hope to gain through loyalty to the dictator. The most significant of these is economic security. Whatever effect appeals to national pride or racial hatreds may have had in developing the totalitarian devotion, the hope of a job was the most important motivation. We have in the United States the natural resources, the technical ability, and the manpower to provide a decent standard of living for every family. We have, in our system of government, the means by which the people, if they understand the problem, can make this potential abundance a reality. The totalitarians and their fellow-travelers point to our extremes of wealth and poverty, our millions of unemployed, our wasted resources, as evidence of the failure of democracy. We cannot ignore these blots

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Democracy Begins in the Home

By HELEN STEERS BURGESS

THE way our little children grow is of the utmost concern to the life of the nation. We talk democracy, we even shout democracy, we are alert to foster it and willing to defend it; but we sometimes seem to forget that we have first to create it. We have to create in each new generation individuals who will be strong, independent, courageous, intelligent and disciplined, for these will be the people who will make our democracy—people who can accept its responsibilities, who can use authority wisely and submit to it voluntarily, who can see that each man's personal liberty is defined by that of all other men, and who are eager to develop and use their own strength and ability in both individual living and cooperative effort.

How shall we achieve this independence, this discipline and this sense of responsibility in our not-yet-grown children in terms that really mean something to them at whatever stage they may be? This is not easy. We cannot just say, "Be courageous!" "Be independent!" Words cannot do this work of education. It is necessary to look elsewhere for terms that will be understood and will be effective. These terms are nothing esoteric or separate from what we do all day. They are simply that: *what we do all day*. When we teach independence to a three-week-old baby or to a sixteen-year-old boy, we do it in exactly that way—in terms of what he does all day, every day.

It may seem that independence is an impossible thing to teach a three-week-old baby. Not at all. The first requisite for independence is security, assurance, a well-based faith, if you like, that one's world is pretty much all right, or at least that it can be coped with. So we start teaching independence to the completely dependent infant, by taking complete care of him. It may sound like a paradox, but the truth is there. Of course the picture soon changes and the growing child learns to do many things for himself, some that we approve and some that we do not. But if we want to have a human being who is really independent—not defiant—we will see to it that along with the opportunities for enterprise that we offer goes a feeling of security. The child must try out his powers in many things. Without the knowledge that he is loved and wanted and will be helped when he needs it, failure may be too bitter a medicine for him to risk. And without these trials, some of which

must be failures, he cannot achieve the abilities he needs to be an independent person.

So in the little daily events we encourage our children's attempts, even from the beginning. We try always to make new experiences enjoyable and rewarding. This is not pampering; it is fostering the learning process.

There is no short cut to independence. The short cuts are apt to lead rather to a frightened or a bullied attitude toward all things. We all know the famous fable of the father whose little boy was afraid of the water. Father thought that everyone should learn to swim and learn early in life. So one day Father picked up the little boy and threw him in from the end of the dock. Sure enough the boy started to swim. He wasn't so much afraid of the water after that and eventually became a pretty good swimmer; but he was very much afraid of his father. He grew up suspicious of everybody, ever on the alert to "beat them to the draw." And all his father had wanted to do was to get him to swim!

This is a fable the end of which isn't often told when people advocate the sink or swim method of teaching independence. They advocate it for many other things: "Afraid of the dark? Nonsense, don't be a sissy. March up there now!" Sometimes this method does no real harm; sometimes, with some children and in certain circumstances, it may even work—the child manages to down his terror. But real independence seldom grows from fear. That must be built slowly—on real confidence in one's own abilities. The time will come when our babies leave us for nursery school, for high school, for college and the world outside. We want them to go gladly, confidently, ready to learn new abilities and adapt themselves to new situations—ready and willing because, in their experience, new things have been worth trying, not too frightening, not too discouraging.

For a democracy, however, independence isn't all. Or rather, the side of it we have been talking about isn't all. To every child there come certain ages and stages when he resents authority and wants to do everything for himself and in his own way. Such situations point up the fact that in a democracy independence isn't enough; there has to be authority, and discipline, too, or life would be an unordered chaos. But the discipline for democratic living is a harder

discipline than that which is created for a totalitarian state. For the discipline which democracy demands is self-imposed—by the individual, on himself; the authority is that which he has himself delegated.

Naturally we do not expect a high degree of self-discipline in little children. We expect increasingly greater degrees of it as they grow older, but for a long time their parents' decisions must be their guide. If we try to put the reason for this into very simple terms, it is that we, the parents, know better than our children (most of the time!) what is best for them. But we are rearing them in the hope that gradually they will know for themselves; eventually we want the discipline to be of their own making. Therefore we dare not slip into the old pitfall of "discipline for its own sake." We train a puppy to perfect obedience on the assumption that his master will always be there to give him commands; and no matter how many complicated tricks he is taught, when he grows up he will still be a dog. But a child grows up to be a man who must command himself, take care of himself, and probably take care of others, too. Learning to obey is important, but it is not enough.

If we keep constantly in mind that discipline and authority from outside are gradually to be supplanted by discipline from within, we will see that policing and punishment are not inherent parts of our program, though some form of both will have to exist in the home, as in the state. By and large the adult population is law-abiding, not through fear of punishment nor because of police reminders, but because things work out better that way. In the home we will build toward the time when rooms get straightened, ears washed, mannerly behavior observed, without policing on our part and not because of fear of punishment. We will put the emphasis where it belongs, on the positive side; on the value of telling the truth, not on the consequences of lying; on the fact that he is expected home as soon as the movie is over, rather than on punishment if he is late.

WE must not be fooled by the fact that dictator homes, like dictator states, seem vastly more orderly than democratic ones. If one person issues all the commands and all others obey them without question, many things will be done quickly. But they will not necessarily be the best things for the individuals most concerned. More important, there is no opportunity for the checking, the questioning, the reevaluating, from which comes real growth and real progress, slow and faulty though this process may seem. In a democracy people are important, in their

differences as well as in their resemblances; in a democracy we believe that people can grow, can be educated. If we believe this for ourselves, as citizens, we must believe it for our children, too.

This need not be taken on faith. It can be tested and has been. Teachers, for instance, testify concerning children who come from the type we call the dictator home or school, to a school whose effort is to develop independence and self-discipline. Depending on what kind of person he is, the child who comes from a "dictator" school, as soon as he is left to his own resources tends either to be completely at sea, confused, frightened, unable to apply himself to anything unless he is told exactly what to do; or he goes wild among his untested inclinations and whims, throwing erasers, breaking chalk and so on, mistaking the lack of coercive discipline from "authority" for no discipline at all. Here we can see why independence and discipline are, as we have said, two faces of the same coin. For such children as these are completely dependent on others' commands, and therefore undisciplined. Our emphasis must lie on the creation of strength for our children, not weakness, on the development of discipline rather than mere obedience. They must learn, in terms they can understand, what we in a democracy have had to learn—that ultimately the responsibility for conduct is our own and must be shouldered.

In bringing up children we temper this wind to the shorn lamb. We help, we do take part of the responsibility, we do constitute ourselves the authority which our children must respect. We must see to it, however, that it is an authority which they *can* respect. An authority which whenever possible allows for discussion, which is confident enough to retire from time to time, which recognizes that children as well as grown-ups have rights, can and will be accepted. This is not to suggest that our authority is to take the form of vacillation or that it is to be accepted or discarded at the child's convenience. It must be real. But it will be no less real if the child sees that the more responsibility he can take for his own behavior, and use well, the more he will be given. We need not be discouraged if he takes it slowly, if having apparently accepted it, he sometimes wants us to take it back again. A five-year-old who has delightedly laced up her own shoes for months may lapse unaccountably into wanting it done for her. Or a sixteen-year-old who has defended vehemently her right to choose her own friends and go where they go, suddenly falls back with relief on something like, "My

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Parents' Questions and Discussion

ANNA W. M. WOLF, Editor

My children go to a school where there is no observance of the rituals we used to think made for patriotism—salute to the flag, singing of the national anthem, celebration of patriotic holidays. I am wondering now whether this modern disdain for ritual doesn't account for the fact that our growing children today seem to lack zeal in their devotion to their country and its ideals.

It is probably true that in our efforts to rid ourselves of mere outward observances which might be without real meaning to children, we have, so to say, "thrown out the baby with the bath." Rituals and symbols can be meaningless—but they can also be made meaningful. Saluting the flag remains mere lip-service if no effort is made to interpret for children the spirit of "the republic for which it stands." In a school where democratic living—tolerance, cooperation, independence—is encouraged and fostered, children gradually come to understand the real meaning of democracy. This way of life can be linked with love of the country which provides it only if the tie-up is interpreted to them by adults who see the broader vision. This can be done through their reading, dramatics, and classroom discussion, by democratic group activities and certainly through their relationships with teachers who exemplify this way of life.

But besides these things we must also recognize that symbolism and ritual *do* play a part in our emotional lives—that the salute to the flag may serve to crystallize the child's deep emotional need for passionate belonging that should and can find expression in love of country. I, for one, am sorry to see certain of these rituals so lightly cast aside.

I can't understand my daughter. She's an intelligent twelve-year-old living in a home where world events are constantly discussed—where radio, newspapers and periodicals are avidly followed. Yet she shows no interest—even seems to go out of her way to avoid enlightenment, leaving the room when we listen to radio commentators, protesting heatedly against our "endless war talk," as she calls it. Should she not be expected to have a more grown-up attitude?

You are probably on the right track when you suspect that your daughter goes out of her way to avoid something—though perhaps it's not

really enlightenment that she's avoiding. Many children—and some adults as well—feel acutely anxious and threatened when contemplating the hostile and ruthless forces loose in the world today. Their seeming lack of interest in current affairs often covers an urgent need to shut out disturbing ideas and the feelings which surround them.

Unfortunately, personal doubts and fears and conflicts tend to be stirred up by less personal ones so that even quite distant horrors may be felt as a curiously personal threat. The less secure a child feels in his immediate personal relationships, the more disturbing will he find these larger world events. A twelve-year-old who seems thus threatened may need help. Her relationships in school and at home might well be examined for areas of strain and conflict.

But even a reasonably secure child may find constant talk of war and strife too far outside her personal experience to be real. It becomes merely a bore. The very avidness of your own concern may also prompt her to rebel and to withdraw into her own affairs. For the time being her withdrawal should certainly be respected. No good can come of forcing her interest. It seems fair to try to tone down the war talk in her presence and to share other activities with your child.

It often seems as though young people of today have no ideals at all. They seem cynical and unaware of their responsibilities. What should parents do? Let them go their own way? Or argue with them to show them their errors? Or force them out "on their own" in the old-fashioned way in the hope that this will wake them up?

Young people, for those who take the trouble to understand, are no less idealistic today than they ever were. What worries parents is that those ideals do not always harmonize with their own. That, too, is traditional. But young people of today are more likely than those of the past to turn their thoughts to social and public questions, to criticize conditions that affect large masses—and this often leads to disagreements. It is often true, too, that adolescents who do any thinking at all seem to pass through just such periods of extreme differences of opinion with their parents.

Older people are apt to retain the ideals and aspirations appropriate to their own youth while the young people's ideals are shaped by what is going on around them today. Conditions young people are actually facing in their own lives must challenge us also to think through our own positions anew. We will need to state these positions as well as we can, if only to make clear that we have thought seriously about issues of war and peace, capital and labor, marriage and home-making. Our children need to discover that we are still thinking, and not merely repeating what we were taught.

As for ability to assume responsibilities we must remember that we live in a society that excludes young people from a share in the real work of the world for a preposterously long time. If we begin by giving our fourteen-year-olds a real chance to share our responsibilities, our anxieties and our work, it is doubtful whether we will find them lacking at twenty. This is not always easy but it deserves thought and planning.

I am an "average" woman of forty, with three children, the youngest of whom is ten. I am a college graduate, read a good deal, belong to a few community welfare organizations, and am restless much of the time. Frankly, I think I am better educated and more open-minded in many respects than the men I know, yet I don't know how to find enough useful work—nobody seems to want me. My children have (miraculously, perhaps) turned out well—I couldn't want better. I love them and my home and

husband, but unless I take up bridge, mah jong or serious knitting I just haven't enough to do.

You express what thousands of well-educated women feel. The problem is real and the welfare of both home and nation depends, to a far greater extent than many realize, on a successful answer. And it is not easy to find. I know one woman who at your age and under similar circumstances began to study medicine and became a successful physician; another who underwent hard, long training in social work and found a congenial position. At your age it is by no means impossible to study and get training in a field that may always have attracted you. But you must make up your mind to work hard and forego the vacations and pleasant interludes that are part of the lives of most privileged women.

Perhaps you are missing possibilities in the community welfare organizations you speak of. They often serve as the first step in a ladder for people of energy—and an eye to their chance. The services such agencies provide in public life may be real and constructive. Remember that *any* work, no matter how "fascinating" it looks to someone who envies the "woman with a job," has long arid moments and calls for self-discipline and just plugging along. Don't demand something too "interesting" right away.

Above all, don't give up the problem and resign yourself to a life of "busy work" during those lengthening intervals when your children don't need you. Keep up the search for a woman-sized job!

Suggestions for Study: Ideals for Today's Family

GUIDING PRINCIPLES

I. THE FAMILY TRIANGLE

Women in recent decades have had a very large proportion of their work in the home taken away from them. Now they need to follow their work out of their homes and extend their special gifts into the larger community if they are to maintain their integrity in their relationships with husband and children. Unless they do this there is grave danger that they, their children, and the world at large will suffer definite set-backs.

II. DIFFERENCES BETWEEN THE GENERATIONS

Young people often seem to us to lack ideals because the very differences in the world they were born into make them see things with different eyes. We have to recognize their point of view not as *lack* of ideals but as *different* from our own.

III. CHARACTER EDUCATION FOR TODAY

It is futile for parents to try to give children religious or any other beliefs to which they themselves are indifferent. Spiritual education does not depend on religious affiliations; it begins only when children discover that their parents hold certain moral convictions with deep fervor and feeling.

IV. NEW FAITHS FOR AMERICA

Our schools can best help our future citizens toward faith in democracy and in American ideals not by protecting them from anti-democratic propaganda but by positive education for the inner meaning of freedom. Children must learn to seek truth instead of merely being protected from lies. They must learn how democracy works through democratic living.

V. DEMOCRACY BEGINS AT HOME

In order to prepare our children for democratic living, it must first be understood and practiced in home life. From the earliest years parents should keep in mind that they are educating for self-direction and self-discipline. Authority must be used to serve this end.

QUESTIONS FOR DISCUSSION

1. Mrs. G. is an old-fashioned mother except that she has two children instead of six and has a home with modern conveniences and a maid. She gives all her time and attention to these two children and various social obligations toward her husband's business. Do you feel this is enough to use her full capacities after the children are ten? What are her obligations toward the larger community in which she lives?

2. Like many families, the M.'s are troubled for fear they are not giving their children any "faiths to live by." They have always rejected their traditional religious affiliations, their belief in democracy has been shaken, they have tended to question and doubt nearly every positive conviction with which they grew up. What is the effect of this on their children likely to be? In the world of today what is the answer?

3. The Parents' Association at a certain school find that the school uses for social studies a textbook which

is accused of being "subversive" because it discusses the shortcomings of America and its historic "dark spots." Do you think such textbooks are harmful to children's faith in America and should be banned from the school? Would you prefer only books which omit criticism of American acts?

4. The B.'s believe in training their children to do things the right way from the very beginning. They are fair and friendly in their dealings with them but very strict. Result—the children are obedient, well-mannered, capable in sports and lessons, and evidently fond of their parents. What, if anything, is lacking in this kind of education? Discuss fully the gains and losses.

REFERENCE READING

"Parents' Questions" by the Staff of the Child Study Association Chapter VIII	1936 Harper
"We, the Parents" by Sidonie Matsner Gruenberg Chapter V	1939 Harper
"Consider the Children—How They Grow" by Elizabeth M. Manuelli and Sophia L. Faks	1940 Beacon Press
"When Children Ask" by Marguerite Harmon Bro	1940 Willet, Clark & Co.
"From the South Seas" by Margaret Mead	1939 William Morrow
"From Many Lands" by Louis Adamic	1940 Harper
"Land of the Free" by Archibald McLeish	1938 Harcourt

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Science Contributes

CHILDREN WHO GROW TOO FAT

By HILDE BRUCH, M.D.

THERE has been little agreement among physicians and physiologists as to the causal factors in obesity. The interpretations in Dr. Bruch's paper are based on comprehensive clinical studies at Babies Hospital and the Pediatric Department of the College of Physicians and Surgeons, Columbia University, and deserve serious consideration. Parents of fat children will find in it helpful, practical suggestions.

THE lot of fat children is a sad one. They are bashful and ashamed of their shapeless figures, yet unable to conceal them. Wherever they go they attract attention because they look ungainly, awkward and slow. Their misshapen bodies and sluggish behavior set them in sharp contrast to the grace and liveliness of normal children.

In obesity the physical changes are so striking that it is easy to see why organic causes have been so consistently blamed for them. The belief that some "glandular" disorder is the cause has been, and still is, very popular. Even parents who do not know much about the body and its function inquire whether there isn't a "bad gland" that makes their children so fat. They often quote some person in authority—a teacher, nurse, or even a physician—who has told them that the child's overweight is due to faulty glands. In a way, parents are quite eager to believe this. "Bad" or "lazy" glands seem to account for all the peculiarities and shortcomings of these children. This explanation relieves the family of responsibility. The parents see their poor child as the victim of some mysterious fate; yet they have faith that some pills—or, to be more up to date, some injections—will magically transform the plump and sluggish child into a slim and active one. They expect a cure without any effort on the part of the child—he need make no changes in his habits and attitudes. How unfortunate that such miracles do *not* happen in real life!

It is difficult to say why this belief that faulty glands are the cause of obesity has ever become so widespread. There are no objective findings which support such a diagnosis. It is true that in very rare cases obesity may develop in a child who suffers from an organic dysfunction, or who is mentally defective. Such patients are entirely different from the ordinary fat child, who, fortunately, is essentially normal.

The relation of the endocrine glands to growth and development has been known for many years. A child will not grow properly if the thyroid or pituitary gland is underactive. It is these two glands which are blamed most frequently as causing obesity by their underactivity. Obese children, however, are generally not short. On the contrary, they are definitely *taller* than other children of the same age. In fact, their large size may lead to other difficulties for these children—they are often judged according to their size instead of their age, and too much is expected of them. They may seem mentally dull and backward because they do not measure up to the promise of their physical appearance. Yet it is not true that obese children are mentally retarded. Most of them have good minds and score 100 or more on intelligence tests.

These two findings—the accelerated mental and physical development—would be sufficient to exclude the existence of thyroid disorder. Many other observations point in the same direction. In obese children the bone development is more or less accelerated, whereas in cases of glandular deficiency it is generally delayed. Of greatest practical significance is the fact that *puberty occurs at a normal, or frequently at an early, age* in obese children. It is a mistake to think that obesity in a child, particularly in a boy, is a sign that he will not develop sexually. Much misery and unhappiness have been caused through this false belief. The suspicion of subnormal sexual development is in itself harmful to a child. He may fear that he will never become a normal man. I have seen a number of boys who were seriously disturbed by this fear. They withdrew from all their former activities and kept away from other children. It is easy to see why these boys, who had been slightly overweight before, grew much fatter now, simply by sitting about all day brooding over their supposed terrible fate—and eating constantly for consolation.

Many patients ask for a basal metabolism test, confident that this test will reveal the cause of their obesity. I cannot explain here in detail how many errors are made in the interpretation of these tests. It is sufficient to say that obese children, and also obese adults, have a higher, and not a lower, basal metabolism than normal persons. The basal metabolism does not tell us anything about the condition of the

glands in an obese individual. It may be helpful, however, for the calculation of a proper diet.

The observations mentioned thus far have served only to prove that children do not grow fat because their glands are not functioning properly. They do not mean that the development of obesity in a child is entirely normal, or even desirable. Yet the cause of the disturbance must be sought elsewhere. Sometimes parents do not notice that their child is overweight, or they deny it when their attention is drawn to it, by the school, for example. In young children, even severe degrees of obesity are often mistaken for a sign of superior health.

Some parents who know that their children are much too heavy are no longer concerned about it if it is explained to them that it is not due to an endocrine disorder. "As long as I know it is not the glands I am not worried about his being fat!" Most parents, however, *do* care about the appearance of their children, and they definitely do not want them to be stout when they approach adolescence. Obesity in adolescence presents new problems, but the fundamental issues are the same. Yet they postpone treatment because they think that the child will "outgrow it." This false belief is as widespread as the misconception of glandular disturbance, and just as wrong. It sometimes happens, but not often, that a moderately obese child straightens out during and after the period of active growth in adolescence. But this does not happen before adolescence. We have observed many obese children who had been sent for examination, but who refused to be treated. When reexamined several years later, they had grown more obese, and the parents regretted that treatment had been postponed. It seems that Lady Jane's song in "Patience" holds true also for children:

"Stouter than I used to be,
Still more corpulent grow I—
There will be too much of me
In the coming by and by!"

There are many reasons why each overfat child should be brought back to normal weight. One might point out the direct dangers for the health of the child. The bulk and burden of weight may become so great that the heart and circulation become affected. Some very fat children get short-winded on the slightest exercise, even walking. In less extreme cases, children may begin to suffer from orthopedic complaints (flat feet are very common in these children). Sometimes more serious bone or joint deformities may develop. Since these conditions tend to immobilize a child, he may grow heavier through this secondary inactivity.

This is one reason why obesity shows such a tendency to become progressively worse.

Reduction of weight can be accomplished through regulated diet without any ill effects, provided it is carried out under proper medical supervision. Some of the widely advertised cures and dietary fads are inadequate, and may be harmful. It is very satisfying to observe a fat child improve in general health and enjoy a new sense of well-being by shedding the burdensome fat.

While the dangers to physical health are real and frequent, it seems to me that obesity has an even more harmful effect on the child by interfering with his happiness. Obesity is a serious handicap in social life. It prevents its victims from mixing with other children and from enjoying their games and interests. Obesity has not the dignity of other diseases, and it is not taken seriously, even by adults. Quite often it is considered "funny." Fat children invariably become the butt and laughing-stock of their schoolmates. They cannot go near other children without being called "Fat Stuff" or some other derisive name. Although they look big, they are not good fighters. Quite often they are fearful and are incapable of defending themselves against their tormentors. It is not surprising that the insults which hit a fat child day by day make him miserable and seclusive.

THE unhappiness of obese children, however, is not only a *sequel* to their appearance and behavior—it may be a cause. It is true that children are unhappy because they are fat. Yet one can reverse the statement and say that *children grow obese because they are unhappy and maladjusted*. This underlying unhappiness is sometimes difficult to recognize. The soft and overnourished features seem to impress contentment and have led to the popular belief that fat people are jolly and cheerful. This belief is definitely not true for obese children. One may say that the development of obesity in a child is always a sign that something is wrong in his emotional life and that he has developed faulty habits.

Overeating is the most important of these faulty habits. In all the patients studied, the food intake was found to be excessive. The type of food is also at fault. Fat children show very definite likes and dislikes. They all overeat on starchy foodstuffs, such as bread, potatoes and spaghetti; or they eat between meals and take large amounts of candy, cake and ice cream. Many have never been trained to chew meat or to eat fruits and vegetables. Quite often the excessive diet is deficient in protein, vitamins, and other

essential foodstuffs. The body may suffer from a real "starvation in the midst of plenty."

The feeding habits have frequently developed as a simple continuation of the habits established in early life, or they may follow some disease during which the child needed extra food and the extra was continued indefinitely. As the child grows older, he increases his demands for food, and overeating becomes more and more an active process. This is particularly true if the child has no other source for enjoyment and if he is afraid of activities and play with other children. It is as if food takes the place of other interests. Since food is their main, and sometimes only, source of pleasure, these children resort to overeating whenever they meet with disappointment and failures. It happens quite often that a child gains weight excessively during a time when he feels unhappy and insecure.

It is not only food which fat children clamor for—they want their other wishes just as promptly fulfilled. The mother of an eleven-year-old boy complained: "Gimme, gimme, gimme, is all I ever hear from him." Another mother described the demanding behavior of her child with these words: "When he sees other children have something, he wants it, too, and cries for it like a baby cries for his bottle." This description is very fitting—the undisciplined expectation of receiving everything he wants, most often food, is normal for a young infant, but it is immature behavior for an older child.

This is not the only sign of immaturity in these children. They are frequently retarded in personal independence and are incapable of the simplest self-care. Many fat children, even at an advanced age, cannot dress themselves or take a bath unaided. They are still accompanied to school at an age when other children are trusted to take care of themselves. The behavior of these children has been molded by influences within the home which have not permitted them to develop independence according to their age. Many parents show too much concern over the health of the child, protecting him from the ordinary daily risks, and creating an atmosphere of constant fear and apprehension. An obese child is frequently the youngest or the only child in the family. Thus he is permanently in the position of the baby and is treated as one.

Many of these oversolicitous measures are of such a nature as to suggest that the mother herself is not a very happy and secure person. She is driven to offer food and services to her child because she is afraid of losing his affection if she does not keep him closely dependent.

Obesity in childhood is thus a much deeper dis-

turbance than mere faulty nutrition. It is related to the personality development of the child. This understanding of obesity also explains why treatment is so difficult, and why the children, and their parents, show so much inner resistance to changes in the eating habits. These habits are related to the intimate personal relationships within the family circle where the child has never felt the need for making those changes in his attitudes which are essential for growing up. As he grows older, and recognizes obesity as a severe handicap, he is anxious to lose weight, yet he wants to continue eating as much as he likes. The fat person's ideal of reducing is expressed in Hamlet's wish:

"O that this too, too solid flesh would melt,
Thaw, and resolve itself into a dew."

This common wish that obesity be removed from him without any effort on his part is an expression of his passive attitude toward life, and of the expectation that everything will be done for him. But no case of obesity can be cured without a change in eating habits. Food, however, has such a high emotional value for obese children that often it cannot be taken away before other sources of satisfaction have become available for them. To become a healthy and well-adjusted person, an obese child must learn to make effective use of his good physical and mental endowment, and he must discover the joy of independent achievement and constructive activity.

NEW FAITHS FOR AMERICA

(Continued from page 76)

on our record. They are too obvious. Neither can we satisfy our young people merely by pointing out that progress has been made; that, however bad conditions may be, they might be worse. We must give them a vision of the possibility of economic security that our country offers and a realization that democracy offers them the only sure way of arriving at economic justice, as well as security. It goes without saying that the task is not rendered easier by the few who resist the changes in economic institutions made necessary by changing conditions, and block orderly democratic procedure in order to retain their economic power.

Another common charge that the totalitarians make against democracy is that it is weak and inefficient. While Congress is debating and trying to adjust conflicting interests, a dictator acts. The right of a minority to hold its own opinion and to express it is fundamental in a democracy, and it is unfortunately true that minorities have sometimes abused this right to delay necessary action. Teachers need to make clear

that the fundamental principle of democracy is majority rule; that respect for the rights of minorities does not mean that the minority may indefinitely block action which the majority feels necessary. We must oppose the idea that democracy is necessarily a weak form of government; that to grant an official or a group great power makes them dictators. Pupils must be helped to understand that not great power but irresponsible power is the mark of dictatorship. An executive in a democracy may exercise tremendous power, but he is not a dictator as long as the people grant this power and are able to take it away when they think it is being abused.

That we learn by doing is a generally accepted pedagogical principle. We cannot expect to develop pupils who will understand democracy, be loyal to it, and determined to defend it, merely by giving them information, however effective our methods of teaching may be. Pupils must live democracy in the school. Teachers in the classroom who show lack of respect for individuals, who discourage free expression of opinion, or who practice autocratic methods, cannot develop democratic citizens, however eloquent their statements of devotion to democratic principles. Pupils must be given an opportunity to learn how to use democratic procedures by being given definite powers in the control of extracurricular affairs and a voice in the administration of the school. The form of organization that student government takes is relatively unimportant. What is important is that they should be given definite powers as well as responsibilities. To establish a so-called system of student government, in which all the real power is kept in the hands of the faculty, is a distinct disservice to training for democratic citizenship.

Any program for developing faith in democracy will fail if it does not develop along with faith a realization that democracy is a cooperative enterprise, that it can succeed only if all citizens do their part. Contrary to common belief, I do not find young people unwilling to accept responsibility. They welcome it, but they insist that it must be *real* responsibility, that with responsibility must go power. Schools will develop faith in democracy to the extent that they give this faith an opportunity to prove itself through works.

MUSIC FOR YOUR CHILD

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RADIO PROGRAMS FOR PARENT EDUCATION

CONSIDERING that a large proportion of adult radio listeners are parents, one would expect to find a percentage of radio education hours devoted to parent education. On the large chains, however, there are few regular programs especially planned for this purpose. Two recently inaugurated are reviewed below. A number of serial sketches also contain, by indirection, excellent education for parents, and these have been included also among the programs reviewed here.

Adventures of a Modern Mother. (NBC) WJZ—Monday, 2:00 p.m., E.S.T.

A program designed to offer help to parents in managing their children. It dramatizes specific episodes of the "common or garden variety" in the daily lives of a family—mother and three children—with emphasis placed on the "why" behind children's conduct. A narrator points up the material for parents.

Raising a President. (NBC) WJZ—Wednesday, 2:00 p.m., E.S.T.

Dramatization of situations in the lives of children, designed to stimulate parents' interest concerning the problems of bringing up children today. Following the dramatization there is a discussion of the focal points, presented by a recognized authority. The program is under the auspices of the Children's Bureau of the U. S. Department of Labor.

Henry Aldrich. (NBC) WEA—Thursday, 8:30 p.m., E.S.T.

Intended as sheer entertainment—and very successful as such—this program also becomes fine parent education by indirection. The trials and tribulations of a normal adolescent boy in a typical small town family are so revealing of adolescent thoughts and feelings that parents listening cannot but gain a deeper and more sympathetic understanding of the behavior of their growing children.

The Goldbergs.

(CBS) WABC—Daily, 5:00 p.m., E.S.T.

(MBS) WOR—Daily, 8:15 a.m., E.S.T.

A long-run entertainment serial dealing with the day-to-day problems of a middle-class Jewish family. Superb character interpretation makes the sketch surprisingly realistic, and the human relationships are managed with a sound, practical common sense that is, in itself, valuable parent education.

Book Reviews

Psychiatry for the Curious. By George H. Preston, M.D. Farrar & Rinehart, 1940. 148 pp. \$1.50.

There is, perhaps, in the title of this book, an unfortunate suggestion of morbid curiosity, popularly exploited. Nothing could be further from its real character. The author, Commissioner of Mental Hygiene for the State of Maryland, has attempted to translate into popular terms those principles of psychiatry which contribute to a general understanding of all human beings. He has been remarkably successful in producing a brief and eminently readable volume which points out the common factors in all behavior, normal and abnormal alike. The tone is light—almost journalistic—but the material is sound and well selected.

The early chapters deal with normal people, the needs and drives which motivate them, and the devices they employ, consciously and unconsciously, to meet these needs. The behavior of the mentally ill is then explained in terms of these same needs and devices. The purposefulness of all behavior is stressed and the interaction of mental and physical factors noted. The all-important rôle of emotional attitudes is pointed out, and psychotherapy is explained as being primarily concerned with their alteration. The book ends with a dignified but urgent plea for early recognition and treatment of mental disturbance and a frank discussion of the false pride which so often interferes with this.

HELEN G. STERNAU

Through Children's Eyes. True Stories Out of the Practice of a Consultant Psychologist. By Blanche C. Weill, Ph.D. Island Workshop Press Co-op, Inc., N. Y. C. 1940. 385 pp. \$2.75.

A list of some of the chapters in this book will give the reader a picture of its scope: "They Thought They Were Not Loved"; "When There's a Favorite"; "Identical Twins Treated Differently"; "The Only Boy and His Sister"; "Living Up to the Family Reputation"; "When Children Worry About Sex"; "Refuge in Illness From Growing Up"—and a few others. The reassuring main title covering these chapters is "Children Facing Intolerable Situations." Usually these are the situations which are called "problems" by parents. An intolerable situation for the child or a problem for the parent creates different emotions in the parent who views his child from either of these perspectives. Dr. Weill tries to make parents

see situations through the eyes of the children.

Reassurance for parents is the distinguishing quality of this book. It makes the ordinary difficulties which require the help of an objective outsider no more terrifying than the help of a pediatrician. Going to a psychologist or psychiatrist does not signify an ominous forecast of "maladjustment" or "insanity," but a run-of-the-mill situation slightly intensified.

The cases are interestingly and sympathetically presented. Some parents may think that the solutions are too easy and the attitude of the author too sentimental. To most parents, however, the presentation will seem hopeful and encouraging. The children present pictures that all parents can recognize, enabling them to relate their own, very secret personal problem, to the larger group of children in general. This sharing of childhood difficulties with others, even through a book, is very comforting.

Dr. Weill has done something very valuable in encouraging parents to go for help when they and their children need it; and she has helped greatly toward opening up another way of solving everyday behavior situations before they become real problems. This book received honorable mention in the annual *Parents' Magazine* awards for the best books of the year about children.

CLARA LAMBERT

The Wonder of Life—How We Are Born and How We Grow Up. By Milton I. Levine, M.D., and Jean H. Seligmann. Simon & Schuster, 1940. 114 pp. \$1.75.

Parents of pre-adolescent children are ever on the alert for a good book on sex education. Here it is, written primarily for boys and girls, but excellent for the parent who lacks what it takes, in knowledge or courage, to inform his youngster. The authors tell all that needs to be told the average child of nine to thirteen, and they do it without talking down to him. Parents can amplify the material to fit special situations.

The subject is approached wisely and gradually through discussing first the question of spontaneous generation, the cell as the unit of life, and the union of male and female cells to form the new individual. This scientific approach has a particular appeal for the pre-adolescent boy, who tends to regard the whole matter objectively, anyway.

(Continued on page 96)

The American Scene — Past and Present In Books for Children

In recent years we have become more conscious of our American heritage and traditions of democracy, and we are eager to share these with our children. The Children's Book Committee has gathered a list of books, each dealing with some facet of our many-sided American life—past or present—through which America may be interpreted, not only to our American children but also to those who in recent years have come seeking permanent or temporary refuge here from horrors abroad.

Limitations of space make it possible to print here only a portion of this list. The complete list may be obtained for ten cents a copy from the Child Study Association, 221 West 57th Street, New York, N. Y.

FOR AGES UP TO TWELVE

CHILDREN TODAY

WE'RE ALL AMERICANS. Teacher's Manual No. 2 for Elementary Schools. Council Against Intolerance in America. (60 East 42nd Street, N. Y. City.) Free to teachers. A group of realistic, modern stories about second generation children in America.

NOTHING EVER HAPPENS AND HOW IT DOES. By Dorothy Canfield Fisher and Sarah N. Cleghorn. Beacon Press. \$2.00. About everyday people, in short stories with a gentle moral but without preachment.

CHERISHED AND SHARED OF OLD. By Susan Glasspell. Messner. \$.50. A tiny Christmas story of friendship in this land of merging races.

MACARONI: AN AMERICAN TUNE. By Myna Lockwood. Oxford. \$1.00. A likeable young Italian in America proves that boys can be friends over here.

DOWN DOWN THE MOUNTAIN. By Ellis Credle Nelson. \$2.00. A folksy Blue Ridge picture-story of barefooted Hetty and Hanky who wanted "creaky shoes."

CARLOTTA. By Ella Maie Seyfert. Crowell. \$2.00. How the immigrant Codelli family all work together to buy a new truck.

CHILDREN OF THE HARVEST. By Gertrude Chandler Warner. Friendship Press. \$1.00. The everyday life of the plucky children of migratory workers.

BLUE WILLOW. By Doris Gates. Viking. \$2.00. A little girl's experiences with her crop-picking family who achieve a permanent home.

JOSIE AND JOE. By Ruth Gipson Plowhead. Caxton. \$2.50. A little girl's efforts as a "regular fellow" find a new outlet in a 4-H Club.

HONK: THE MOOSE.

HIGH WATER. By Phil Stong. Dodd Mead. Each \$2.00. Humorous boy adventures in small town settings in the Middle West make two delectable stories.

ROBIN ON THE MOUNTAIN. By Charlie May Simon. Dutton. \$2.00. A pioneer family in the Arkansas hills in a lively narrative with spirited illustrations.

AUGUSTUS AND THE RIVER. \$1.50.

AUGUSTUS GOES SOUTH. \$1.75. By LeGrand. Bobbs-Merrill. A lively family from Iowa, on a Mississippi shanty boat, arrives among the placid French villagers of Louisiana.

MR. SONGCATCHER AND COMPANY. By May Justus. Doubleday. \$2.00. A cross-country adventure while collecting old ballads among Tennessee mountain folk.

TOBE. By Stella Gentry Sharpe. University of North Carolina Press. \$1.00. A little colored boy tells about his family and his pets on a Carolina farm. Fine photographs by Charles Farrell.

KEY CORNER. By Eva Knox Evans. Putnam's. \$2.00. A charming story of Negro children in a little country school in Georgia.

THOSE PLUMMER CHILDREN. By Christine Noble Gowan. Houghton. \$2.00. Children on a Southern plantation, aided by Negro twins, fall in and out of trouble.

ZEKE. By Mary White Ovington. Harcourt. \$2.00. The early childhood of a fine Negro lad, his school days and his courageous successes in Alabama.

WESTERN AND INDIAN

COWBOY TOMMY AND COWBOY TOMMY'S ROUND-UP. By Sanford Tousey. Doubleday. \$1.50. A young story of his grandparents' ranch, as recalled from the author's boyhood.

THE BOOK OF INDIANS.

THE BOOK OF COWBOYS. By Holling C. Holling. Platt & Munk. Each \$1.00. Much information made more exciting than fiction, with many marginal sketches.

INDIANS OF THE PUEBLOS. \$1.50. Albert Whitman.

RED PEOPLE OF THE WOODED COUNTRY. \$.92.

LITTLE EAGLE. \$.90.

INDIANS IN WINTER CAMP. \$1.00. By Therese O. and Edwin W. Deming. Laidlaw. A series of most attractive readers—artistically illustrated in color. Authentic stories of today and of the lore of yesterday. The sequence is graded in vocabulary from the second grade up.

INDIANS TODAY. By Mario and Mabel Scaccheri. Harcourt. \$2.00. Many unusual photographs and an informational story of present-day Pueblo Indians.

LITTLE EAGLE—A NAVAJO BOY. By Armstrong Sperry. Winston. \$2.00. Beautiful picture-story of a modern Navajo boy in the canyons of Arizona.

WATERLESS MOUNTAIN. By Laura Adams Armer. Longmans. \$3.00. Poetic story of a modern Navajo youth who throbs to the age-old legends. Fine illustrations.

CHILDREN LONG AGO

A BOY OF SALEM. By Mildred Buchanan Flagg. Nelson. \$1.00. The early struggles of the Puritans in England and New England. For self-reading.

BENJI'S HAT. By Mabel Leigh Hunt. Stokes. \$1.75. Eight-year-old Benji achieves manhood and a hat, in this delightful story of Quaker childhood.

LITTLE AMISH SCHOOLHOUSE. By Ella Maie Seyfert. Crowell. \$2.00. A warm and lively little girl story of this upright Pennsylvania Dutch sect.

HENNER'S LYDIA. By Marguerite De Angeli. Doubleday. \$2.00. A quaint and homely story in a Pennsylvania Dutch settlement.

THE TREASURE IN THE LITTLE TRUNK. By Helen Fuller Orton. Stokes. \$1.75. How a family traveled westward over the Mohawk trail to found a new home, a hundred years ago.

AWAY GOES SALLY. By Elizabeth Coatsworth. Macmillan. \$2.00. A delightful book about a little girl's adventures in the New England of 1800.

SARAH FAITH ANDERSON; HER BOOK. By Elvira Garner. Messner. \$2.00. A delicate story about a little girl of a hundred years ago—and her descendant of today.

HITTY. By Rachel Field. Macmillan. \$2.50. Fine story of a New England doll and her varied experiences. For girls who themselves may be beyond the "doll age".

CALICO BUSH. By Rachel Field. Macmillan. \$2.50. Legend and ballad, Indians and pioneers, have their share in a distinguished colonial story. Over 10.

"HELLO, THE BOAT!" By Phyllis Crawford. Holt. \$2.00. A lively tale of river life on the Ohio in the early 1800's.

ALONG THE ERIE TOWPATH. By Enid LaMonte Meadowcroft. Crowell. \$2.00. An entertaining story of lively children vivifies an historic period.

CHILDREN OF THE COVERED WAGON. By Mary Jane Carr. Crowell. \$2.00. The hazards of the Oregon Trail vividly seen through the eyes of Jim and Jerry, who made the crossing in 1844.

JERRY AND THE PONY EXPRESS. By Sanford Tousey. Doubleday. \$1.00. Pioneer days in the West pictured in a dramatic yet simple story for the younger boy.

CADDIE WOODLAWN. By Carol Ryrie Brink. Macmillan. \$2.00. A lively story of homesteading in Wisconsin built out of the reminiscences of the author's grandmother.

LITTLE HOUSE IN THE BIG WOODS.

LITTLE HOUSE ON THE PRAIRIE.

THE LONG WINTER. By Laura Ingalls Wilder. Harper. Each \$2.00. The author tells refreshingly of her own childhood on the edge of the wilderness. The sturdy cheer of pioneer days, and the homely details of family life in a rarely distinguished series covering several moves ever westward.

KATY'S QUILT. By Ruth Holbrook. Doubleday. \$2.00. About a little girl's difficulties and final successes in meeting General Grant. Authentic New England background.

GIVE ME A RIVER. By Elizabeth Palmer. Scribner. \$1.75. Pioneering in Minnesota, the children of Swedish settlers have delightful experiences climaxed in a concert by Jenny Lind.

LITTLE WOMEN. By Louisa May Alcott. Garden City. \$1.00. A beloved classic in a lively story of the middle 1800's in Concord, Massachusetts.

UNDERSTOOD BETSY. By Dorothy Canfield Fisher. Holt. \$1.75. Sympathetic story about a city child and

her problems of adjusting to life and school on a Vermont farm.

VINNY APPEGAY. By Ethel Parton. Viking. \$2.00. Vinny becomes "lady of the house," in a story of New York in the 1870's.

ROLLER SKATES. By Ruth Sawyer. Viking. \$2.00. A childhood in New York in the 1890's, delightfully depicted for girls of today.

FATHER'S BIG IMPROVEMENTS. By Caroline Dale Emerson. Stokes. \$1.25. A father of the 1890's, with an incurable zest for trying new things, introduces his family to all the modern conveniences.

YESTERDAY AND TODAY—THE SOCIAL SCENE

GEORGE WASHINGTON. By Ingri and Edgar Parin d'Aulaire. Doubleday. \$2.00. A picture-story book of the life of George Washington to his Presidency.

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In the Magazines

And So—To School. By Jean Schick Grossman. *Progressive Education*, January, 1941.

An excellent and moving analysis of the anxieties and concerns found among the mothers of public school children in a "mixed" community. The rôle of the teacher is gone into carefully, pointing out how easy it is to slip into anti-democratic ways unless we help parents and teachers to believe that their "greatest gifts to the young today are a sense of freedom and the security of love."

For Children from Different Backgrounds. By Margaret Mead. *Progressive Education*, January, 1941.

The differences which have always made a child uneasy, become, in these times, doubly troubling, threatening to drive wedges not only between the child and his home, but also between him and his fellows. The school child needs as never before to feel part of a wider community which is not antagonistic to his home. Only a democratic school situation which gives him a sense of genuine participation can give him this feeling.

Teaching Democracy in the Present Crisis. By William H. Kirkpatrick. *Frontiers of Democracy*, February 15, 1941.

Stimulating discussion of methods of teaching democracy. The author concludes that indoctrination of such a subject is not possible and that "we can attain the democratic way only by the use of democratic means."

Monroe Has a School. By L. D. Haskew. *The Education Digest*, February, 1941. (Reprinted from *The School Executive*, January, 1941.)

A description of how Monroe, Georgia, has brought the school into active cooperation with the rest of the community, and how the school's activities have served to enrich the lives both of the individual students and of the town as a whole.

Glands That Regulate Sex. By Constance J. Foster. *Parents' Magazine*, February, 1941.

A report on some of the newer knowledge in this field and ways it can be used to help boys and girls in meeting the physical problems of adolescence.

CHARACTER EDUCATION FOR TODAY'S WORLD

(Continued from page 74)

these ways are worth defending with every ounce of our strength. Tolerance, the moment it becomes nothing but perpetual indecision and an inability to prefer and to call "good" one way of life rather than another, instantly becomes a vice. There are many "good" ways, it is true, but in recognizing this we must know also that some ways are bad, and we must take care that we do not lose the power to distinguish between them. A child's spiritual education begins as soon as he becomes aware that his parents feel intensely concerning these distinctions.

In practical terms it amounts to this: that if we are to help our children develop we must develop ourselves; that to awaken them to the possibilities for a good life we must possess some understanding of it ourselves and some small measure of ability to live it or at least to pursue it sincerely. Whoever has children to rear dares not be a coward or a pessimist or to be indifferent to everything which gives life nobility or beauty. This is our responsibility, since whether these things will be present or absent in the world depends wholly on whether or not man develops the will to put them there.

Children, even small ones, are sensitive to what their parents hold most dear. If truth, honor, kindness, and responsible living have values for their fathers and mothers far beyond questions of immediate personal profit, these values are very likely to become theirs. But children must also have a chance to subject themselves to tests. They will need not only to honor responsibility, but to take responsibilities; not only to know that it is good to be kind, but to give and receive kindnesses; not only to honor bravery in heroes, but to feel compelled to practice it themselves in the face of disappointment, sickness, or death itself, when it enters, as it may, the life of even a young child. It is true that the parents must lead the way by their own courage, but children too must face realities.

The best help that can be offered parents in bringing up their children is help in their own personal, emotional development. Parents need to be so free and alive themselves that they can do things actively with their children—that they can have good times together, laugh, talk, work, and play together, get angry at each other without excessive guilt, and love each other without dependence. If the way is clear for these things, and if parents are able at the same

time to confront their sons and daughters with their own mature standards in living, children will learn—not all at once, perhaps, but gradually as they develop, and with many backslidings. Sound and responsible character in children does not come because they have been caught young and trained that way, but because they have been enabled, of their own free wills, to give up their early egoistic and primitive wishes through affectionate contacts with parents who themselves love and practice civilized living.

THE REAL TRIANGLE OF LIFE

(Continued from page 70)

their chief duty done by making financial support, and women must no longer be irresponsible toward that world where man lives, feeling her duty comprehended within the compass of four walls, or at most a little community. The way of life we say we love and will die for has its roots very deep, and deepest and most secret of all, and the least seen and understood, is that taproot of all life, the life of man and woman together, and with them their child.

A panel discussion was held on *Youth Attitudes* March 4 at the Child Study Association's headquarters, to examine the *National Issues* attitudes of young people today on such vital national issues as defense, civil liberties, racial and religious tolerance and the economic future.

Dr. Alice V. Keliher of New York University led the discussion. Representing youth organizations on the panel were: Robert Lane for Work Camps of America, Louise Morley for International Students' Service, James Mulcahy for the National Youth Administration, Marie Reed for the American Youth Congress, and Newton I. Steers, Jr., representing "unorganized American Youth."

Discussion centered about the questions: "What are youth's problems today?" "What is their attitude toward conscription?" "How do they feel about war?" "Do they have the 'gimmies'?" "Are they a separate pressure group, divorced from the adult population?" Panel participants were most interested in exploring the economic side of youth's problems, though it was suggested that more emphasis should be

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News and Notes

placed on philosophical problems, since a statement of the economic situation alone would be insufficient. The fact that there are four million unemployed youth was stressed as a major problem. Of those, 750,000 have received jobs through N.Y.A. The factor of substandard, part-time jobs was pointed out, and the difficulty of living on the average median wage, which, according to a recent study averages only about \$13 a week. The suggestion was made that young people might do more to provide for themselves, relying more on their own initiative if they did not feel they could count on assistance from government sources. It was held, however, that the kind of help given by N.Y.A. actually trains youth for self-reliance, by giving them vocational guidance and job skills. Whether or not this remains true now, when all the emphasis is on defense production, rather than on training, was questioned. The N.Y.A. representative insisted that although production is the emphasis today, useful training is still given, and the financial assistance is often a decisive factor in keeping the young people in food, clothes and carfare until they can find jobs on their own. A question whether

youth is too "choosy" in its attitude toward life and jobs, brought out the wastefulness both in education and in personal development, of forcing any young person to take just "any job" instead of one for which he or she is suited and educated.

Many of these problems were seen as part of a larger eternal problem, the familiar cycle of youth difficulties, not peculiar to modern times. Young people are prone to talk of a mythical "they," meaning their elders, those with power over youth, by implication youth's enemies. It was felt that we must find ways for developing a cooperative attitude of youth toward other groups of the population.

The discussion turned to defense and our foreign policy, with opinions of the young people ranging all the way from "no involvement in imperialist wars" and "American youth want peace" to an eagerness to defend Democracy by aiding Britain to stop the menace of Fascism and Hitler. Everyone on the panel agreed that there was great need to strengthen our democracy from within, no matter what divergent opinions were current about foreign policy. On conscription, attitudes also varied greatly: "Youth welcomes the opportunity to serve the nation;" "Young women, too, would be eager to be conscripted for some kind of national service;" "Many are not eager to go but are ready to go as a matter of course when the time comes;" "An obligation on the part of youth to serve;" "Although youth is eager and ready to serve the country's best interests, they believe that compulsory military training is a step away from Democracy."

Dr. Keliher, in summing up, regretted that there obviously had not been time to cover the enormous field of youth's problems, and hoped for an opportunity to explore the subject further.

True Comics

A new magazine for boys and girls, *True Comics*, has been launched by the publishers of *Parents' Magazine*.

True Comics is the first educational magazine ever published in the popular "comic" form so attractive to children. While in format it resembles other "comic" magazines, its subject matter deals with exciting events of past and present history. The first issue presents the life of Winston Churchill, the first of a series on "Frontier Fighters," featuring George Rogers Clark of Revolutionary War fame; "Yellow Jack," how the cause of yellow fever was discovered; and the life of Simon Bolivar, South American Liberator. The second issue features the life of William Knudson. The magazine is intended not only as

leisure-time reading, but for supplementary reading in history and social science.

Institute for Personality Development

Child Development and Mental Hygiene will be the theme of the Institute on Personality Development of the Progressive Education Association, April 25 and 26, at the Hotel Barbizon-Plaza, New York City. Problems of school curriculum, home and school discipline, education for democracy, guidance and health will be discussed. Speakers will include Dr. Caroline B. Zachry, Dr. V. T. Thayer, James Marshall, Dr. Lawrence K. Frank, Dr. Mary Shattuck Fisher, Dr. Frank J. O'Brien, Dr. William H. Kilpatrick, Dr. Benjamin Spock, Dr. Milton J. E. Senn, and Dr. Peter Bloss.

Progressive Education Conference

The Program of the Regional Conference of the Progressive Education Association to be held at Cleveland, Ohio, April 25 and 26, will be devoted to the theme: "A Modern Education for Children and Youth."

Refugee Placement

The National Refugee Service, with many cooperative agencies (of which the Child Study Association is one), is concerned with the problem of placing refugee children for the summer. Placement is made either in organization camps, private camps, individual home or community projects, or day camps and summer play schools. As the camps of all sorts are overwhelmed with applications, placing children in individual homes outside the city may prove the most satisfactory solution for our young refugees. Persons wishing to take a child for a short or long visit this summer, are asked to communicate with Mrs. Doris Victor, at the National Refugee Service, 165 West 46th Street, New York City.

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DEMOCRACY BEGINS IN THE HOME

(Continued from page 78)

family simply won't let me go." We cannot *push* responsibility on them at any age; they must be ready, strong enough, to *accept* it.

This acceptance of responsibility for oneself extends logically to acceptance of responsibility for others. There cannot be a group of independent, self-contained, free human beings unless each sees that he cannot so continue unless the others can also be so described. When, therefore, we take the responsibility for our own freedom upon our shoulders, we take, at the same time, responsibility for others. Thus tolerance is no soft virtue but a democratic necessity. Both of these capacities that are demanded of the mature citizen in a democratic state—of being ready to assume responsibility beyond oneself, and of being tolerant of other ideas and practices than one's own—can be communicated to children, though certainly not in these words. Even six-year-olds can have a kind of classroom democracy, in which they recognize one another's differences and respect them, while yet maintaining group solidarity and responsibility. "The class hasn't covered the reading it should have by now. Joan and Ann and Mary, you have finished—so will you please help some of the others so the class can have some new books?" They are learning quietly that people differ, that those who go more quickly and easily have time to help those who don't, so that the group can progress together.

Opportunities are myriad for such teaching with older boys and girls both in school and home. Our chief concern here must be that we shall not pay mere lip service to "tolerance." If we expect our children to tolerate our quaint ideas of what is a proper hour for them to get home at night we must try to tolerate their quaint ideas of the proper hair-do. If we expect them to be tolerant of Aunt Maud's fixed belief in certain social amenities, we must show reasonable tolerance toward their ideas of how society should be organized.

In the world today we are witnessing one of the most vicious persecutions in history, a persecution originating in prejudice and intolerance. In declaring ourselves to be against this, in influencing our young people to be against it, we must be careful to preserve the tolerance we say we are fighting for. But this does not mean that we end up without enthusiasm, without intense loyalties to the things we do believe in.

We have accepted Democracy as though it were

already accomplished when really it is still aborning. We have enjoyed too casually the easy aspects without enough attention to the disciplines it demands. And we have interpreted our democracy too exclusively in material terms. There is nothing wrong about material terms, nothing except that they aren't enough. There are ideas to be disseminated, as well as goods, and we have a responsibility to spread them.

This process begins in the home and it begins with a reorientation of parents' ideas rather than a change in their behavior. We must give our children a better life and we must find it ourselves. Not just piano lessons, but music; not just schooling, but the training and development of minds; not just manners, but a sense of the courtesy and respect due one human being from another. We must give them the sense that money and power and health and education are not possessions, but opportunities. We must show them how to be honest, not only with things and with words but with motives; and not only with us but with themselves.

The qualities that make a man live are the qualities which will make democracy live. No temporary protection of the structure of democracy will be valid unless we have kept within that structure the spirit which is the reality. If we have that, if we have it in ourselves as individuals and as parents, and if we keep it and create it in our homes and in our children, then it will survive in the nation.

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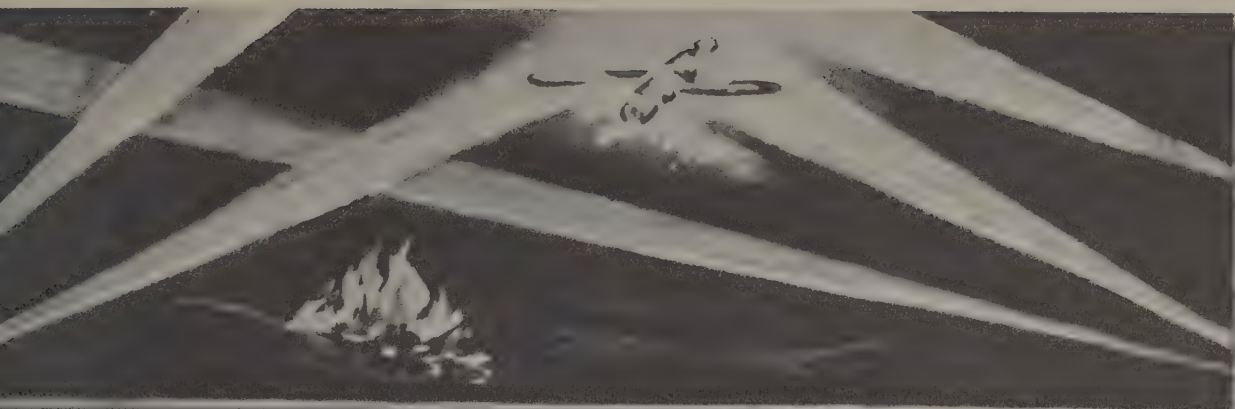
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BOOK REVIEWS

(Continued from page 86)

Discussions of reproduction in fish, frogs and lower mammals pave the way to simple but most adequate descriptions of development, anatomy and physiology in humans. Then follow the growth of the fertilized egg in the uterus, the birth and nourishment of the baby, and the ever intriguing subject of fraternal and identical twins, triplets, quadruplets and quintuplets. Well chosen photographs and diagrammatic charts add interest and clarification. An excellent glossary is appended, which gives not only the meaning of words, but their pronunciation. The format is most satisfying.

The authors know their subject and their children. Dr. Levine is a physician, Miss Seligmann an educator. Both are trained in child psychology. Their book, well balanced, simple yet lucid in style, lacking in sentimentality, is by far the best thing of its kind to date. It should serve to indoctrinate sane attitudes as well as promote sound scientific knowledge. I have worked with children along these lines for over ten years, both as a mother and as a teacher, and have seldom come across anything as valuable as this little volume. It should be prescribed for every home and every children's library. MARY W. COLLEY



CHILD STUDY

SPRING EXTRA
SECTION II
1941

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ENJOY YOUR CHILDREN*

By ANNA W. M. WOLF

THE most valuable thing parents can do for their children is enjoy them. This is essential, though it may not be easy, nor all that is needed. Childhood is not always as happy as it is supposed to be. It is a light-hearted time, but it is also a time of complex changes, sometimes filled with confusion and anxiety. Parents, to be helpful, need both knowledge and good-will. One is not enough without the other.

A child must be a source of good, solid simple satisfaction to the adults with whom he lives. If he is not, neither the most perfect care nor the most scientific management can ever make up for it. Even the youngest infant is aware of the drawn brow and tense hands of an anxious mother. "Smile," orders the two-year old, as his fingers try to push up the corners of his mother's mouth. To him the matter is simple. A smiling mother is a mother who is happy to have him around. She loves him. He knows that he is good, and knows the pleasure of the self-satisfaction that is as necessary to him as milk.

Real enjoyment of children, though, can come only from interest in them through all their moods and phases. No index to what goes on in the deeper layers of adult feelings is given by ecstasies over their charms and laughter at their cuteness. Children are not a free show for grown-ups' entertainment.

Real enjoyment means liking to do things with them and for them. It means pleasure in their society and interest in the things that interest them. It means trying to understand what they are feeling, even when they are most exasperating and not at all attractive. For children are not always happy. Even when they are reasonably and lovingly treated, sometimes they respond with anger and hostility.

Enjoyment is a matter of feeling and mood and cannot be simply willed into existence. It is much harder, therefore, to tell parents how to achieve it than it would be to tell them how to deal with the specific problems—puzzling, vexing, exasperating, and humorous—that arise in every family. Unfortunately, there are no rules that will always work in the management of children, as parents and others soon discover. There are, of course, certain principles; they are largely principles that apply to sound living as a whole.

Many books have been written for parents which hold out the hope that children will be happy, independent, and courteous, if only parents will take their job seriously from the moment the child is born—if only they will conscientiously train him to "form habits" of happiness, independence, and courtesy. This habit-training school of child psychology has been very busy, and seems to have done a good deal of harm. It has given the impression that the inevitable difficulties arise only because parents have not nipped bad habits in the bud, and encouraged good ones.

This is true only in a very limited sense, if at all. Many of the so-called "bad habits" which make children hard to live with are not in any way due to faulty training. They are normal phases of growth that may be inherent in the very nature of childhood. They are an essential part of development. On the other hand, some of the "bad habits" are more threatening to sound development, and cannot be understood or corrected without closer study of the individual child.

This does not mean in either case that parents should merely stand by and do nothing. What it does mean is that any action they take should be based on knowledge of some of the underlying mental mechanisms of childhood.

(Continued on Next Page)

* From a forthcoming book *THE PARENTS' MANUAL—A Guide to the Emotional Development of Young Children*, to be published by Simon and Shuster, May 1941.

ENJOY YOUR CHILDREN (Continued)

Habit training, to be sure, has a place. Children do need a chance to practice, and to enjoy the right way of doing things. They need a guiding hand—often a restraining hand. But the success or failure of parents does not depend on the mechanical perfection of their training, but on their understanding of the deeper meanings of “good” behavior, or “bad” behavior. It depends even more on the effective sympathy that exists between them and their children. Most parents do not need techniques for management as much as they need experiences that create warm affection and mutual enjoyment. Only on such a basis can techniques begin to work.

Although the ability to enjoy children comes more naturally to some than to others, it can be developed. Objective study of all that science has to offer on the subject of child development does not guarantee success, but it can help. Knowledge makes for a certain sureness of touch in all that one does; parents need this if they are to proceed quietly through the barrage of opinions which may assail them from friends and relatives, and from books. Parents are entitled to reassurance, and to the knowledge that they can and will make plenty of mistakes without ruining their children for life. But they are not entitled to live in a fool’s paradise, or to pooh-pooh real danger signals. Many psychological growing pains may best be left alone in the belief that children will “grow out of” them, but not all behavior difficulties can be dismissed so easily.

Much has been said lately about the importance of common sense in getting along with children. Either you have it or haven’t it, apparently—and all parents, of course, think that *they* have it. Perhaps common sense in the handling of children has become so uncommon that it is in need of a thorough reawakening. Certainly many a child has been rescued from an abyss of unhappiness and brattishness by the application of simple, sen-

sible principles. But it is foolish to pretend that common sense can cover all situations and solve all problems. There are times when special knowledge and techniques, also, must be brought to bear, and when parents need expert counsel for their children’s emotional ailments, just as they may need them for physical ailments. Parents need, too, a general guide to the problems their children may be struggling with from time to time. They need to know when and how they can best help their children, as well as when and where to go for professional advice when they cannot.

Most young parents—even psychologically sound ones, even those well endowed with common sense—make simple mistakes from lack of knowledge. They give in to needless anxieties, or, on the other hand, fail to recognize when a child suffers from real emotional distress. To keep your zest and pleasure in the job of being a parent, and yet remain responsible and watchful—this seems to be the task. To accomplish this, parents must first know that life, with or without children, is unlikely to offer complete and perfect solutions. Along with the satisfactions there will be periods of irritation, anxiety, and even of anger and despair. Life with children is like any married life. It is carried on always in a state of unstable equilibrium, held upright by the belief that something wholly satisfactory lies just around the corner. Despite the illusion in both cases, the important thing will always be the mood that emerges and gives family life its essential coloring. There will be some genuinely black days. There will be some permanent disappointments that must be accepted, but there will also be many hours each day that make us sure that the game is worth the candle.

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This article is based on actual case records of the Child Study Association's Family Guidance and Consultation Service, altered slightly to safeguard the identity of the families portrayed.

SAFETY IS NOT ENOUGH

By HILDA SIDNEY

"**W**OMEN AND CHILDREN FIRST," as Jan Struther pointed out, is a phrase that has acquired a new meaning in this war. This is also a civilian's war in which women and children are often the first to suffer and even to die. While the new tactics have brought even greater panic and horror to the holocaust called war, they have brought too the realization that perhaps there is something we can do to relieve suffering and destruction.

When we learn of "troops captured" and "tonnage sunk" we are distressed, but we are also left with the cold realization that there's nothing we can do about it. With the children and with the mothers of these children, it is different. People all over America became aware that here was a chance to help and an overwhelming number of them wanted to help. More homes were offered to English children than could be filled. More money was collected to bring European children over here than could be spent for this purpose. Either the ships were not available or travel was too unsafe.

Large numbers of children, however, have found their way to America and safety—some of them travelling with their mothers and some coming in the care of social workers and other chaperones. All the children unaccompanied by their mothers were welcomed into foster homes for the duration of the war. Most of the mothers who have come here with their children have been offered help of various kinds from individuals or from organizations. But willing as they were to help, only a very few people understood the most urgent needs of these temporarily homeless mothers and children.

"We're over here to make our parents think we are safe," a little English boy said to an American boy. He didn't realize how much truth there was in his strange phraseology. Most of the children are here to ease their parents' minds—not their own. Safety, after all, is a negative blessing. You can't go around actively enjoying it except for a short while after you have been in grave danger. The women and children who have come here to escape the bombings and the threat of invasion need something more than safety. And it is this intangible but important "something" that the Child Study Association's Special Service Committee for European Children has been trying to give them. A few examples of problems that have arisen will probably make clearer than any statistical reports the work of the Committee.

One European mother here with her adolescent son was very distressed because the boy refused to go to school, while at home he had always loved his studies and his school companions. When the Special Service Committee investigated the situation, they found that the mother and son were living in the toughest neighborhood in New York and the boy's school-mates were the worst rough-necks of which the city can boast. The boy wasn't snobbish but these boys terrified him and made him feel that he had come to an entirely different world—a world he couldn't learn to like very much.

With no knowledge of the city and its neighborhoods, this mother had taken the first furnished room she could find and afford, without regard to its location. The Special Service Committee, after an investigation of public schools in various neighborhoods, found one much more suitable for a boy of this type and located also a place for the two to live in that school district. They also arranged for several interested people to contribute furniture so that the mother could take an unfurnished apartment and thus afford two rooms instead of one. Through these efforts the boy was able to find more congenial companions and schoolmates, and mother and son were able to have separate rooms.

An American woman brought to the Child Study Association a little English girl whom she had temporarily taken into her home. Both Mrs. Adams and her husband had been eager to take care of an English child for the duration because they, like so many people, wanted to do something to help. But their plan hadn't worked out well. Peggy was miserable in their New York home. She missed the country. She hated the little Adams girl, who until now had been an only child and who gave her no companionship and tormented her with constant teasing. She had no feeling for Mr. and Mrs. Adams. She was mature enough to be "grateful" to them, but that was all.

In inviting Peggy, Mr. and Mrs. Adams had the best intentions. Although they knew her parents slightly, Peggy came from a family far different from this. While these four people who were living in one home could be helped to adjust to one another, forcing them to stay together seemed like "the hard way." Peggy will stay with the Adams family till the end of the school year, and it has been arranged for her to go to camp during the summer months until some other adjustment can be made. A family living in the country and one more similar to her own will make Peggy much happier. And, in a suitable foster family, Peggy is the kind of child who will actually be a delightful addition to the home instead of bringing only troubles and jealousies.

Mrs. Kerr, a young English woman who came over here with her two little girls and her boy, seems on the surface to be very well situated and in need of no more help than she has already been given. She was given the use of a pleasant suitable house in the suburbs whose owners had gone south for the winter. When her children came down with the various childhood diseases, the doctor charged for his services at a very low rate, knowing that it was difficult for her to get money out of England. Mrs. Kerr knew she was lucky to be so located and she was grateful for all this kindness, but actually she was having a miserable time of it.

First of all, Andrew who is eleven and older than his two sisters, had since his departure from England become steadily more difficult. He hadn't wanted to come to America in the first place and now kept it no secret. He felt as many of the boys between ten and sixteen have felt, that it was "sissy" of them to run away from danger. Living

(Continued on Next Page)

SAFETY IS NOT ENOUGH (Continued)

with his mother and his two little sisters, knowing that his father and his school friends were still in England, increased Andrews feeling that he was being forced into a "sissy" atmosphere.

This, of course, was a fundamentally difficult situation which couldn't be changed overnight. Andrew, however, was brought to the Special Service Committee and introduced to the consultant. He wasn't brought as a "case" or as "a problem child" and he knew it. He was brought to meet a friend and he found one. On his visits to the consultant he was able to pour out all his grievances to this older man—and he learned that it was perfectly normal and understandable for him to feel as he did. In the miraculous way that it does, this knowledge lessened his feelings of resentment and softened his attitude toward his mother and his sisters. But perhaps even more important than this was the joy he found through the masculine companionship of the consultant, making up in some degree for his separation from his father and his friends.

His mother meanwhile, even after Andrew became a happier child, was in need of help. She had always had a comfortable home with ample household help, and now suddenly was called upon to do, without help, all the house-keeping for four people and to take care of three children, whose care was further complicated by several illnesses during the first months of their stay here. She had no friends in America and, the few invitations she received she

could not accept because she couldn't leave the children. The physical strain of the burdens she had carried, the worry about her husband in England, and the unrelieved society of her children had brought Mrs. Kerr to a state of real exhaustion.

Here was a situation which could not be fundamentally altered but it could be eased. The Committee arranged for the three children, now recovered from their illnesses, to spend their two-week spring vacation on a farm with a group of other children. Andrew enjoyed the companionship of the other boys and of the two young men in charge of the group. All the children, naturally, enjoyed the whole expedition and Mrs. Kerr had a chance to rest up physically, to take time off to get to know a few of her American neighbors, and to get herself into a happier frame of mind.

These stories, only a few from the files of the Child Study Association, have perhaps told you how much it may mean to "our borrowed children" and their mothers that there is a group of people like those on the Special Service Committee—able and eager to help them with their problems, large and small.

The Special Service Committee for European Children is organized to serve both the parents and the children who have sought refuge in America from bombs or persecution, whether they are here as temporary guests or plan to adopt America as their permanent home.

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By PAULINE RUSH FADIMAN

Now that vacation time is coming, the cry of "Mother, what can I do", grows especially insistent. Usually mothers can think of no answer except, "Do anything you like, but keep quiet." Isn't there a better answer? I think that one good solution is a hobby.

What is a hobby? It's not real work and it's not mere play. It's that delightful something between working and loafing which is working for fun. A hobby may be any special activity in which you have an absorbing interest—in other words a glorified special interest. But it has to be more than a passing fancy to be worthy of the name hobby.

Take a simple illustration. If Joan makes the scrambled eggs for Sunday breakfast now and then, she's learning how to cook and may be mildly interested. But if Joan loves to spend every week-end experimenting in the kitchen; if she wants to know what makes up every new dish she tastes; if she collects cook books and recipes from foreign lands, then cooking is her hobby—and incidentally, a great help to her family.

What can you expect your child to get out of a hobby? In the first place, almost any hobby is going to give him that deep satisfaction which comes from actively participating in and creating something—a quality he badly needs in order to balance this business of sitting around and absorbing canned amusement. It will help him relax from school work and outside pressures. It is hard to relax by just doing nothing. If his hobby is even mildly educational, he will be practicing one of the most valuable means toward future success, the art of working from a natural interest, without the artificial rewards of the classroom. And most important, a hobby which is right for your child, will give him practice in solving problems with that sense of achievement which comes from seeing situations through to a successful finish.

We know that young children learn by exploring, experimenting and constructing. It is just these things that a good hobby gives to an older child in those school years when most of his work is apt to be pretty regimented. Of course, you won't expect your child to take up a hobby with any such noble purpose as learning how to concentrate, or even keeping out of mischief. It may do these things for him, but that's not why he pursues his hobby. A child who is a stamp collector, for example, may learn a lot of geography and history on the side. And that may even be the reason he gives grown-ups for spending so much time with

the little pieces of paper. Don't be fooled. He does it simply because he really enjoys stamp collecting.

How do you go about helping a child toward a hobby? If he shows some definite talent, there's no problem. But suppose you have an ordinary youngster, interested in a thousand and one things, but rather at loose ends—there's no harm in helping him gently in the direction of some hobby which might be right for him.

If you're a wise parent, you know that you can't just run down a list and prescribe such and such a hobby. That's a sure way to send your child running in the opposite direction. You will have to be discreet about it. It's a good idea to start from one of his own natural interests, and get him some equipment or special information about it. Most young children, for example, are interested in some aspect of moving things—trains, boats, airplanes, bicycles. Perhaps you can suggest places where they may write for information to start a scrapbook. Children love to write for things, but they don't usually know how to go about it. I know a child who wrote directly to the presidents of all the railroads, and so built up a wonderful collection of pictures and descriptions of the history of American locomotives.

In general, a hobby is more apt to be successful when it doesn't require too much equipment or expense. The less time needed to start work, the better. If a youngster has to do too much preparation in order to get the fixings of his hobby set up, the chances are that he is going to postpone it until eventually he loses interest.

Plenty of space is one thing that children need in order to work happily. And that certainly is a real problem in city apartments, and in many suburban homes, too. But with thoughtful planning, nearly every child can have the freedom of at least one corner of a room—a place where his hobby activities are respected. A little ingenuity in room arrangement can sometimes create extra space where none seemed to exist.

Children are today open to an overwhelming barrage of standardization—in their school work, their movies, radio, books—even in their funnies. The child who is working away quietly, absorbed in some interest which springs from his need to build something out of his own self—something very simple and unimportant perhaps, but something very special to himself and the best he can do at that time—such a child, it seems to me, is growing up with some sense of the dignity of the individual. And I think our world can stand a little more of that.

* From a radio speech delivered on CBS Network, Dec. 16, 1940.



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LILLIPUT, a camp for 3 to 11 year olds. **Director**, Anne Josephson, 63 E. 87th Street, N. Y. C. SAcramento 2-8422.

MOHAWK DAY CAMP, White Plains, N. Y. Co-ed. 3-12. **Director**, Glenn D. Loucks, 57 Hazelton Drive, White Plains, N. Y. Gladstone 171.

PIONEER YOUTH CAMP, Rifton, N. Y. Boys and Girls, 6-15. **Director**, Walter Ludwig. Also **WORK CAMP**, co-ed, 15-17. Address, Mrs. Frima Frumes, Registrar, 219 W. 29th Street, N. Y. C. PENnsylvania 6-3054.

RIVERWOOD, Highland, N. Y. Co-ed. 3-10. **Director**, Ethel L. Elkind, 175 W. 93rd Street N. Y. C. Rlverside 9-2481.

SANDY BEACH CAMP, Stone Harbor, Cape May County, N. J. Co-ed. 3-7. **Director**, Margaret Ewell McCurdy, 408 S. 22nd St., Philadelphia, Pa.

SHAWANGIE, Glen Spey, N. Y. Co-ed. 3-17. **Director**, Eva A. Silver, 1739 Grand Avenue, Bronx, N. Y. TRemont 2-5000.

VEGA, Readfield, Maine. Girls 7-17. **Director**, Mrs. George Lion Cohen, 19 Beverly Rd., Great Neck, N. Y. Telephone Great Neck 4414.

WA-QUA-SET, North Coventry, Conn. Co-ed. 3-14. **Director**, Selma B. Crosby, R. N., 497 Fourth St., Brooklyn, N. Y.

WONDERLAND, Mt. Tremper, Ulster Co., N. Y. Co-ed. 2-12. **Director**, Jean MacArthur, Fifth Ave. Hotel, 24 Fifth Ave., N. Y. C.

WOODCLIFF (CAMP SACHERE) SAWKILL, Kingston, N. Y. Co-ed., 4-15. **Directors**, Anna G. Sachere, 1556 52nd Street, Brooklyn, N. Y. WInsdor 5-1899. Lee Krinsky, 1440 Ocean Pkway, Brooklyn, N. Y. ESplanade 5-4275.

WOODWIND, Peekskill, N. Y. Family camp for adults specializing in recreational music. Young people of high school age or over. 9 West 82nd St., N. Y. C. SUsquehanna 7-4292.